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# HEAVENLY ARCANA

## VOL. XIII

# 1907 Rotch Edition

OF

# SWEDENBORG'S WORKS

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# THE
# HEAVENLY ARCANA
## DISCLOSED
## WHICH ARE IN THE SACRED SCRIPTURE OR WORD OF THE LORD

HERE, THOSE WHICH ARE IN

## EXODUS

*TOGETHER WITH*

WONDERFUL THINGS SEEN IN THE
*WORLD OF SPIRITS* AND THE *HEAVEN*
*OF ANGELS*

BY

EMANUEL SWEDENBORG

*First published in Latin, London,* 1753

Rotch Edition

VOL. XIII

BOSTON AND NEW YORK
HOUGHTON, MIFFLIN AND COMPANY
The Riverside Press, Cambridge
1907

MATTHEW VI. 33.

Seek ye first the Kingdom of God and His Justice, and all things shall be added unto you.

VOLUMES XII., XIII., AND XIV., OF THIS EDITION, UNFOLD

THE INTERNAL SENSE OF THE EXODUS, AS THE ESTABLISHMENT OF THE LORD'S SPIRITUAL CHURCH — OF WHICH THE ISRAELITISH CHURCH WAS THE REPRESENTATIVE — WITH ITS INFESTATIONS BY FALSITIES, AND ITS DELIVERANCE BY THE TRUTH DIVINE OF THE LORD'S HUMAN, WITH TEMPTATIONS FOLLOWING.

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NOTE: The marginal figures in this edition indicate the subdivisions of the paragraphs arranged for the "Concordance to the Theological Writings of Emanuel Swedenborg by the Rev. John Faulkner Potts."

# EXODUS.

## CHAPTER SEVENTH.

### THE DOCTRINE OF CHARITY.

7255. Inasmuch as good makes heaven with man, and evil makes hell, it ought to be thoroughly known what good is and what evil is. It has been shown before that that is good which is of love to the Lord and of charity toward the neighbor; and that that is evil which is of self-love and the love of the world. Hence it follows that it can only be known from the loves, what is good and what evil.

7256. All things in the universe which are according to Divine order, relate to good and truth; and all things in the universe which are contrary to Divine order, relate to evil and falsity. The reason is that good and truth, which proceed from the Divine, make order, insomuch that they are order.

7257. The good which is of love to the Lord is called celestial good, and the good which is of charity toward the neighbor is called spiritual good. What and how great the difference is between celestial good which is of love to the Lord, and spiritual good which is of charity toward the neighbor, will be shown in what follows.

7258. The doctrine of celestial good, which is that of love to the Lord, is most comprehensive and at the same time most hidden; but the doctrine of spiritual good, which is that of charity toward the neighbor, is also comprehensive and hidden, but less so than the doctrine of celestial good, which is the doctrine of love to the Lord. That the doctrine of charity is comprehensive, may be evident from this, that charity is not the same with one as with another, and that one is not a neighbor the same as another.

7259. Because the doctrine of charity was so comprehensive, the ancients, with whom the doctrine of charity was the very doctrine of the church, distinguished charity toward the neighbor into several classes, which also they subdivided, and gave a name to each class, and taught how charity was to be exercised toward those who are in one class, and how toward those in another; and thus they reduced the doctrine of charity into order and the exercises of charity, that they might fall distinctly under the view of the understanding.

7260. The names which they gave to those toward whom they were to exercise charity, were several: some they called blind, some lame, some maimed, some poor, also miserable and afflicted, some orphans, some widows; but in general they called those hungry to whom they were to give to eat, those thirsty to whom they were to give to drink, sojourners whom they were to gather in, naked whom they were to clothe, sick whom they were to visit, and in prison to whom they were to come — as to which see above (n. 4954–4959).

7261. These names were given from heaven to the ancients who were of the church, and by those who were so named they understood those who were spiritually such. Their doctrine of charity taught who they were, and what was charity toward each.

7262. Hence it is that those same names are in the Word, and signify those that are such in the spiritual sense. The Word in itself is nothing but the doctrine of love to the Lord and of charity toward the neighbor — as the Lord also teaches: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. The second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets* (Matt. xxii. 37–40). The law and the prophets are the whole Word.

7263. Those same names are in the Word, because they who were in external worship, were to exercise charity toward such as were so named; and they who were in internal worship, toward such spiritually understood; thus that the simple might in simplicity understand and do the Word, and the wise wisely; also that the simple, by the externals of charity, might be initiated into its internals.

## CHAPTER VII.

1. And Jehovah said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

2. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the sons of Israel out of his land.

3. And I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt.

4. But Pharaoh will not hearken unto you; and I will lay My hand upon the Egyptians, and bring forth My hosts, My people, the sons of Israel, out of the land of Egypt by great judgments.

5. And the Egyptians shall know that I am Jehovah, when I stretch forth My hand upon Egypt, and bring out the sons of Israel from the midst of them.

6. And Moses and Aaron did so; as Jehovah commanded them, so did they.

7. And Moses was eighty years old, and Aaron three and eighty years old, when they spake unto Pharaoh.

8. And Jehovah spake unto Moses and unto Aaron, saying,

9. When Pharaoh shall speak unto you, saying, Show a wonder for you: then thou shalt say unto Aaron, Take thy rod, and cast it down before Pharaoh: it shall become a water serpent.

10. And Moses and Aaron went in unto Pharaoh, and they did so, as Jehovah had commanded: and Aaron cast down his rod before Pharaoh and before his servants, and it became a water serpent.

11. Then Pharaoh also called the wise men and the sorcerers: and they also, the magicians of Egypt, did so with their enchantments.

12. For they cast down every man his rod, and they became water serpents: and Aaron's rod swallowed up their rods.

13. And Pharaoh's heart was made strong, and he hearkened not unto them; as Jehovah had spoken.

14. And Jehovah said unto Moses, Pharaoh's heart is made heavy, he refuseth to send away the people.

15. Go unto Pharaoh in the morning; lo, he goeth out unto the waters; and stand by the river's brink to meet him; and the rod which was turned into a serpent take in thy hand.

16. And thou shalt say unto him, Jehovah, the God of the Hebrews, hath sent me unto thee, saying, Send My people away, that they may serve Me in the wilderness: and, behold, hitherto thou hast not hearkened.

17. Thus saith Jehovah, In this thou shalt know that I am Jehovah: behold, I will smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned to blood.

18. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink waters from the river.

19. And Jehovah said unto Moses, Say unto Aaron, Take thy rod, and stretch out thy hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over every gathering of their waters, and they shall become blood; and there shall be blood in all the land of Egypt, both in vessels of wood and in vessels of stone.

20. And Moses and Aaron did so, as Jehovah commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.

21. And the fish that was in the river died; and the river stank, and the Egyptians could not drink water from the river; and the blood was throughout all the land of Egypt.

22. And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was made strong, and he hearkened not unto them, as Jehovah had spoken.

23. And Pharaoh turned, and went into his house, and did not set his heart even to this.

24. And all the Egyptians digged round about the river for water to drink; for they could not drink of the waters of the river.

25. And seven days were fulfilled after that Jehovah had smitten the river.

26.* And Jehovah said unto Moses, Go unto Pharaoh, and say unto him, Thus saith Jehovah, Send My people away, that they may serve Me.

27. And if thou refusest to send them away, behold, I will smite all thy borders with frogs:

28. And the river shall make frogs to creep forth, and they shall go up and come into thy house, and into thy bed chamber, and upon thy bed, and into the house of thy

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* Numbered as in the Hebrew; in the English text Chapter VIII. begins with this verse.

servants and of thy people,* and into thine ovens, and into thy kneadingtroughs:

29. And the frogs shall come up both upon thee, and upon thy people, and upon all thy servants.

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7264. In the internal sense in what follows the subject is the vastation, and at length the condemnation, of those who are in falsities and evils. The process of their vastation is described by the eleven plagues brought on the Egyptians and their land.

7265. In this chapter in the internal sense are described the first three degrees of vastation. The first, which is that mere fallacies began to reign with them, whence came falsities, is described by the serpent into which the rod of Aaron was turned. The second, which is that truths themselves became falsities with them and that falsities became truths, is described by the blood into which the waters were turned. The third degree, which is that from falsities they reasoned against the truths and goods of the church, is described by the frogs out of the river.

## INTERNAL SENSE.

7266. Verses 1–7. *And Jehovah said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the sons of Israel out of his land. And I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt. But Pharaoh will not hearken unto you; and I will lay My hand upon the Egyptians, and bring forth My hosts, My people, the sons of*

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* *In populi tui.*

*Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am Jehovah, when I stretch forth My hand upon the Egyptians, and bring out the sons of Israel from the midst of them. And Moses and Aaron did so; as Jehovah commanded them, so did they. And Moses was eighty years old, and Aaron three and eighty years old, when they spake unto Pharaoh.* "And Jehovah said unto Moses" signifies instruction; "See, I have made thee a god to Pharaoh" signifies the law Divine and its power over those who are in falsities; "and Aaron thy brother shall be thy prophet" signifies doctrine thence. "Thou shalt speak all that I command thee" signifies reception of Divine influx, and its communication; "and Aaron thy brother shall speak unto Pharaoh" signifies reception of influx thence, and its communication with those who are in falsities; "that he send the sons of Israel out of his land" signifies that they should recede from infestation. "And I will harden Pharaoh's heart" signifies obstinacy from the evil of falsity; "and multiply My signs and My wonders" signifies admonitions of every kind, nor shall anything be wanting; "in the land of Egypt" signifies where they are who infest. "But Pharaoh will not hearken unto you" signifies that they who are in falsities will not receive; "and I will lay My hand upon the Egyptians" signifies that therefore they shall be compelled by Divine power; "and bring forth My hosts, My people, the sons of Israel" signifies that they would be liberated who are in goods and truths; "out of the land of Egypt" signifies from infestations; "by great judgments" signifies according to the laws of order. "And the Egyptians shall know that I am Jehovah" signifies that they shall have fear for the Divine; "when I stretch forth My hand upon the Egyptians" signifies when they observe the Divine power in themselves; "and bring out the sons of Israel from the midst of them" signifies when they shall see those liberated who are of the spiritual church. "And Moses and Aaron did so; as Jehovah commanded them, so did they" signifies that what was said was also done. "And Moses was eighty years old" signifies the state and quality of the law from the Divine; "and Aaron three and eighty years old" signifies the state and quality of doctrine; "when they spake unto Pharaoh" signifies when those things were commanded.

7267. *And Jehovah said unto Moses.* That this signifies instruction, here what would be the procedure with those who are in falsities and infest, is evident from the signification of Jehovah said, as instruction (see n. 7186).

7268. *See, I have made thee a god to Pharaoh.* That this signifies the law Divine, and its power over those who are in falsities, is evident from the signification of making thee a god, as the Divine truth, or what is the same, the Divine law, and also its power — for in the Word where truth is treated of, and also the power of truth, the name God is used, but where good is treated of, the name Jehovah (see n. 300, 2586, 2769, 2807, 2822, 3910, 3921, 4287, 4295, 4402, 7010); and from the representation of Pharaoh, as those who are in falsities, and infest (n. 6651, 6679, 6683). Further as to the signification of God, it is to be known that in the supreme sense God is the Divine which is above the heavens, but in the internal sense God is the Divine which is in the heavens. The Divine that is above the heavens is the Divine good, but the Divine in the heavens is the Divine truth; for from the Divine good proceeds the Divine truth, and makes heaven, and orders it. For what is properly called heaven is nothing else than the Divine there formed, since the angels who are in heaven are human forms recipient of the Divine, and constituting
2 a common form, which is that of man. And because the Divine truth in the heavens is what in the Word of the Old Testament is meant by God, in the original language God is called *Elohim* in the plural; and also the angels who are in the heavens, because they are recipient of the

Divine truth, are called gods—as in David: *Who in heaven can be compared unto Jehovah? or be likened unto Jehovah among the sons of the gods?* (Ps. lxxxix. 6.) Again: *Give unto Jehovah, O ye sons of the gods, give unto Jehovah glory and strength* (Ps. xxix. 1). Again: *I said, ye are gods, and all of you sons of the Most High* (Ps. lxxxii. 6). And in John: *Jesus said, Is it not written in your law, I said, Ye are gods? If He called them gods, unto whom the Word . . . came* (x. 34, 35); and also in the passages where the Lord is called *God of gods*, and *Lord of lords* (as Gen. xlvi. 2, 3: Deut. x. 17: Num. xvi. 22: Dan. xi. 36: Ps. cxxxvi. 2, 3). From this it may be seen in what sense Moses is called a god, here a god to Pharaoh, and a god to Aaron (Exod. iv. 16), namely, because Moses represented the Divine law, which is the Divine truth, and is called the Word. Hence also it is that Aaron is here called his prophet, and in a former passage his mouth, that is, one who utters, in form adapted to the understanding, the Divine truth which proceeds immediately from the Lord, and which transcends all understanding. And as a prophet is one who so teaches and utters Divine truth in form adapted to the understanding, a prophet also is the doctrine of the church; of which in what now follows.

7269. *And Aaron thy brother shall be thy prophet.* That this signifies doctrine thence, is evident from the signification of a prophet, as the truth of doctrine, thus doctrine from the Word (see n. 2534). That Aaron represents the doctrine of the church, or the doctrine of good and truth, which is from the Word, may be seen above (n. 6998, 7009, 7089). Because a prophet signifies doctrine, hence in a determinate sense a prophet signifies one who teaches, according to what was said just above (see n. 7268).

7270. *Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh.* That this

signifies the reception of Divine influx and its communication, is evident from the representation of Moses, who was to speak, as Divine truth; and from the representation of Aaron, as doctrine thence (see n. 7089); and from the signification of speaking, as influx and its reception (see n. 5797); and from the signification of commanding, as also influx (n. 5486, 5732), here the reception of influx. From this it is plain that by speaking is signified the mediate influx of Divine truth into doctrine, that is, with one who teaches — for the meaning is, that Moses who is the Divine truth should speak what Jehovah should command, to Aaron who is doctrine or one who teaches, thus to him who should communicate — and that by commanding is signified immediate Divine influx into the Divine law, which
2 is represented by Moses. How these things are to be understood, may be evident from what was said above (n. 7009, 7010), namely, that Moses represents the truth which proceeds immediately from the Divine, and Aaron the truth which proceeds mediately. He who does not know how it is with order in successives, cannot know how it is with influx; wherefore it must be briefly told. The truth which proceeds immediately from the Lord, because it is from the infinite Divine Himself, can in no wise be received by any living substance which is finite, thus not by any angel. For this reason the Lord created successives, by which as media the Divine truth immediately proceeding might be communicated. But the first in succession from this is more full of the Divine than can as yet be received by any living substance which is finite, thus by any angel. Therefore the Lord created another successive by which the Divine truth immediately proceeding might in some part be received; this successive is the truth Divine which is in heaven. The first two are above the heavens, and are as it were radiant belts of flame which encompass the Sun, which is the Lord. Such is the successive order even to the heaven nearest to the Lord, which

is the third heaven, where are those who are innocent and wise. From this are continued successives even to the lowest heaven, and from the lowest heaven even to the sensual and corporeal of man, which receives the influx last. From this it is evident that there are continual successions from the First, that is, from the Lord, even to the lowests in man, yea, to the lowests in nature. The lowests in man, as also those in nature, are comparatively inert, and hence cold, and are relatively general, and hence obscure. Thus also it is plain that by those successions there is a continual connection of all things with the First Being. According to those successions is influx, for the Divine truth, which proceeds immediately from the Divine good, flows in successively; and upon the way, or in connection with each new successive, it becomes more general, thus grosser and more obscure, and it becomes more slow, inert, and cold. From this it is clear what is the Divine order of successives, and hence of influxes. But it is to be well known that the truth Divine, which flows into the third heaven nearest to the Lord, also at the same time and without successive formation flows in even to the lowests of order, and there from the First immediately also rules and provides all things; hence successives are held together in their order and connection. That this is so may also be somewhat evident from a maxim not unknown to the learned in the world, that there is only one substance which is substance, and that all other things are formations thence; and that in the formations that one only substance rules, not only as form, but also as not form, as in its origin. Unless this were so, the thing formed could not subsist and act. But these things are said for those who may understand them.

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7271. *That he send the sons of Israel out of his land.* That this signifies that they should recede from infestation, is evident from the representation of Pharaoh, to whom those things were to be said, as those who infest by falsities (see n. 7107, 7110, 7126, 7142); and from the signification of sending, as that they should recede; and from the representation of the sons of Israel, as those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198).

7272. *And I will harden Pharaoh's heart.* That this signifies obstinacy from evil of falsity, is evident from the signification of hardening, as obstinacy; that it is from the evil of falsity, is signified by the heart of Pharaoh, for by heart in the genuine sense is signified the good of heavenly love (see n. 3313, 3887, 3889), hence in the opposite sense infernal evil; it is evil of falsity, because by Pharaoh are represented those who are in falsity. The evil of falsity is that which takes its origin from principles of falsity, such as, for example, that sanctification is effected by external things, as with the Israelites and Jews by sacrifices, washings, sprinkling of blood, and that it is not effected by charity and faith; and thus that men may be holy though they have lived in hatred, revenge, robbery, cruelty, and the like: these evils are called evils of falsity, because they have their origin from principles of falsity.
2 To take another example, of one who believes that faith alone saves, and that works of charity effect nothing for salvation; and of one also who believes that he may be saved even in the last hour of death, howsoever he has lived during the whole course of his life, and from those principles lives without charity, in contempt of others, in enmity and hatred against every one who does not pay court to him, in the desire of revenge, in the lust of depriving others of their goods, in unmercifulness, cunning, and deceit — these evils also are evils of falsity, because from falsity he has persuaded himself either that they are not evils, or if they were evils, that they would still be wiped away, if so be before breathing his last he should confess from apparent confidence the mediation of the Lord, and the taking away of sins by the passion of His

cross. For another example, take men who in supplication approach the dead as saints, and thus adore them, and also their images: the evil of that worship is an evil of falsity. They who practise the evil of falsity, all believe that falsity is truth, and consequently that evil is either not evil, or not damnable. So do they who believe that sins can be condoned by men; also who believe that they can be introduced into heaven, in whatsoever sins they may have been, that is, in whatsoever spiritual foulness and corruption. In a word the evils of falsity are as many as are the falsities of faith and worship. These evils condemn, but not to such a degree as evils originating in evil. Evils originating in evil are those which are from lust arising from self-love and the love of the world. 3

7273. *And multiply My signs and My wonders.* That this signifies admonitions of every kind, nor should any thing be wanting, is evident from the signification of signs and wonders, as confirmations of the truth (see n. 3900, 6870, 7012), and also the means of Divine power (n. 6910); here admonitions; for thereby they both saw that they were in falsities, and saw the Divine power, and hence were admonished. It is said that to those who are in falsities admonitions are given of every kind, nor shall anything be wanting, because the condemnation of those who are in evils is not effected in a moment, when they come into the other life, but after they have been first visited, that is, explored. Exploration is made so that they themselves may perceive that they cannot but be condemned, because they have not lived otherwise; also that spirits and angels may know that they have been such; thus they can no longer be excused with themselves, nor with others. The order 2
according to which they are explored, is the order of truth Divine, which is such that nothing at all is wanting. The order of truth Divine which is for the evil who are condemned, differs from that of truth Divine for the good who are saved. The difference is, that the order for the evil

who are condemned, is of truth Divine separate from Divine good, thus from mercy, because they have not received the Divine good, and thus have rejected mercy. But the order which is for the good who are saved, is of truth Divine joined to Divine good, thus to mercy, because they have received the Divine good, thus the mercy of the Lord. By degrees, as the evil are explored according to order, so they are also judged and condemned. Hence it may be known that admonitions of every kind are given, that nothing may be wanting, before they are condemned to hell. These are also signified by the signs and wonders wrought in Egypt, before the firstborn were slain, and the Egyptians perished in the Red Sea; for the Red Sea is hell.

7274. *In the land of Egypt.* That this signifies where they are who infest, is evident from the signification of the land of Egypt, as where they are who are in falsities, and infest (see n. 7240).

7275. *But Pharaoh will not hearken unto you.* That this signifies that they who are in falsities would not receive, is evident from what was said above (n. 7224), where the same words occur.

7276. *And I will lay My hand upon the Egyptians.* That this signifies that therefore by Divine power they would be compelled, is evident from the signification of hand, as power (see n. 878, 4931–4937, 5327, 5328, 7011, 7188, 7189), and when Jehovah speaks of Himself and says His hand, as Divine power; and from the signification of the Egyptians, as those who are in falsities and infest — of which above. Hence it is plain that by, I will lay My hand upon the Egyptians, is signified that by Divine power they who are in falsities would be compelled.

7277. *And bring forth My hosts, My people, the sons of Israel.* That this signifies that they were to be liberated who are in goods and truths, is evident from the signification of bringing forth, as liberating; from the signification of host, as all kinds of good in truths; from the signification of people, that the prediction is concerning those who are in spiritual truth and good (see n. 1259, 1260, 3295, 3581, 4619), thus concerning those who are of the spiritual church (n. 2928, 7207); and from the representation of the sons of Israel, as those who are of the spiritual church — of which above (n. 7271), thus who are in goods and truths.

7278. *Out of the land of Egypt.* That this signifies from infestations, is evident from the signification of the land of Egypt, as where they are who are in falsities and infest (see n. 7240, 7274), thus also infestations; for by the land is signified the nation itself, and by nation, in the internal sense, that which is of the nation, here therefore infestation.

7279. *By great judgments.* That this signifies according to the laws of order, is evident from what was said above (n. 7206).

7280. *And the Egyptians shall know that I am Jehovah.* That this signifies that they shall have fear for the Divine, is evident from the signification of knowing that I am Jehovah, as having fear for the Divine — of which below; and from the signification of the Egyptians, as those who are in falsities and infest. As to the fear which they who are in falsities and infest shall have for the Divine, it is to be known that fear is the only means of restraining the infernals and holding them in bonds. For fear is a common bond, as well to those who are upright as to those who are in evil; but to those who are upright the fear is internal, which is fear for salvation, namely, lest they should perish as to their souls, and so lest they should do anything contrary to conscience, that is, contrary to truth and good, which are of conscience; consequently they have a fear lest they should do anything contrary to what is just and right, thus contrary to the neighbor; but this is a holy fear so far as it is joined to the affection of

charity, and still more as it is joined to love to the Lord. Fear then becomes like that of children toward the parents whom they love; which so far as they are in the good of love does not appear as fear; but so far as they are not in good it does appear as fear, and becomes anxiety. Such is the fear of God, so frequently spoken of in the Word.
2 But with those who are evil, there is no internal fear, namely, for salvation, and thence of conscience; for such fear they have altogether rejected in the world, as well by their life, as by the principles of falsity favoring their life; but instead of internal fear they have external fear, namely, lest in consequence they should be deprived of honors, gain, or reputation, lest they should be punished according to the laws, and be deprived of life; for such things they who are in evil have fear while they are in the world. When these come into the other life, as they cannot be restrained and held in bonds by internal fear, they are held by external fear, which is impressed on them by punishments. Hence they have a fear of doing evil; and at length they have fear for the Divine, but external, as was said, which is without any desire to desist from doing evil from affection for good, but only from the terror of punish-
3 ments, which they at last dread. From this it may now be evident that fear is the only means of holding in bonds; and that external fear, which is fear of punishments, is the only means of restraining the evil; and that this is the cause of the torment of the evil in hell. For the evil when they come into the other life, so far as external bonds which they had in the world are taken away from them and they are left to their lusts, are then as wild beasts, and desire nothing more than to have dominion and to destroy every one who does not favor them. This is the greatest enjoyment of their life, for so far as any one loves himself, so far he hates others who do not favor him; and so far as any one is in hatred, so far he is in the enjoyment of destroying; but in the world this is concealed.

7281. *When I stretch forth My hand upon the Egyptians.* That this signifies when they observed the Divine power in themselves, is evident from the signification of hand, when said of the Divine, as Divine power — of which above (n. 7276), whence it is plain what it is to sit on the right hand of God, namely, omnipotence; and from the signification of the Egyptians, as those who are in falsities and infest — of which above.

7282. *And bring out the sons of Israel from the midst of them.* That this signifies when they shall see that those are liberated who are of the spiritual church, is evident from the signification of bringing forth, as being liberated — as above (n. 7277); and from the signification of the sons of Israel, as those who are of the spiritual church — see above (n. 7271).

7283. *And Moses and Aaron did so; as Jehovah commanded them, so did they.* That this signifies that what things were said were also done, may be evident without explication.

7284. *And Moses was eighty years old.* That this signifies the state and quality of the law from the Divine, is evident from the representation of Moses, as the law from the Divine (see n. 6771, 6827); and from the signification of eighty years, as the state and quality of the law from the Divine, namely, with those of the spiritual church, at the first time of visitation. What eighty specially signifies cannot be told, because it involves every state and quality of the law from the Divine then with them. That eighty means states of temptation may be seen above (n. 1963), and here eighty involves the same as forty; but as it is also composed of ten and eight multiplied, from this likewise is to be sought the signification of this number. What ten signifies may be seen above (n. 576, 1906, 1988, 2284, 3107, 4638), and also eight (n. 2044, 2866). In general all numbers signify things, and their states and quality (see n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 5291, 5335, 5708, 6175).

7285. *And Aaron three and eighty years old.* That this signifies the state and quality of doctrine, is evident from the representation of Aaron, as the doctrine of the church (see n. 6998, 7009, 7089); and from the signification of the number three and eighty, as the state and quality, namely, of that doctrine. But the state and quality cannot be known in particular, except from the reduction of this number into its simple numbers, and then from its application to those with whom doctrine is. Concerning numbers in the Word, see what is said above (n. 7284).

7286. *When they spake unto Pharaoh.* That this signifies when those things were commanded, is evident from the signification of speaking, as command (see n. 7240); and from the representation of Pharaoh, as those who are in falsities and infest (n. 7107, 7110, 7126, 7142).

7287. Verses 8–13. *And Jehovah spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Show a wonder for you: then thou shalt say unto Aaron, Take thy rod, and cast it down before Pharaoh: it shall become a water serpent. And Moses and Aaron went in unto Pharaoh, and they did so, as Jehovah had commanded: and Aaron cast down his rod before Pharaoh and before his servants, and it became a water serpent. Then Pharaoh also called the wise men and the sorcerers: and they also, the magicians of Egypt, did so with their enchantments. For they cast down every man his rod, and they became water serpents: and Aaron's rod swallowed up their rods. And Pharaoh's heart was made strong, and he hearkened not unto them; as Jehovah had spoken.* "And Jehovah spake unto Moses and unto Aaron, saying" signifies instruction; "When Pharaoh shall speak unto you" signifies if they have doubt concerning the Divine; "saying, Show a wonder for you" signifies and therefore wish to be confirmed; "then thou shalt say unto Aaron" signifies influx and communication; "Take thy rod, and cast it down before Pharaoh" signifies the power which is shown; "it shall become a water serpent" signifies that by this mere fallacies and falsities thence shall reign among them. "And Moses and Aaron went in unto Pharaoh, and they did so, as Jehovah had commanded" signifies the effect; "and Aaron cast down his rod before Pharaoh and before his servants, and it became a water serpent" signifies that mere fallacies and falsities thence reigned among them. "Then Pharaoh also called the wise men and the sorcerers" signifies the abuse of Divine order; "and they also, the magicians of Egypt, did so with their enchantments" signifies thus to appearance the same by perverting the purposes of order. "For they cast down every man his rod, and they became water serpents" signifies power from order that they were made dull as to the apperception of truth; "and Aaron's rod swallowed up their rods" signifies that that power was taken away from them. "And Pharaoh's heart was made strong" signifies obstinacy; "and he hearkened not unto them" signifies that they who were in evils from falsities did not receive; "as Jehovah had spoken" signifies prediction.

7288. *And Jehovah spake unto Moses and unto Aaron, saying.* That this signifies instruction, is evident from the signification of Jehovah's speaking, as instruction (n. 6879, 6881, 6883, 6891).

7289. *When Pharaoh shall speak unto you.* That this signifies if they have doubt concerning the Divine, is evident from what now follows, namely, if Pharaoh shall say, Show a wonder, which words plainly imply doubt concerning the Divine; for to wish for a wonder, is to doubt before a thing is confirmed to the senses.

7290. *Saying, Show a wonder for you.* That this signifies, and therefore wishes to be confirmed, is evident from the signification of wonders and signs, as confirmations of truths (see n. 3900, 6870). As to wonders and signs, treated of in what follows, it is to be known that they were

done among such as were in external worship, and did not wish to know anything of internal. They also who were in such worship must be compelled by external means; hence it is that miracles were done among the Israelitish and Jewish people, for they were solely in external worship, and in no internal; and also external worship they needed to be in, when they were not willing to be in internal, in order that in externals they might represent holy things, and so communication might be given with heaven, as by somewhat of a church, since correspondences, representatives, and significatives join the natural world to the spiritual: hence it was that so many miracles were done in
2 that nation. But among those who are in internal worship, that is, in charity and faith, miracles are not done, for they are hurtful to them, because miracles compel to belief, and what is compelled does not remain, but is dissipated. The internals of worship, which are faith and charity, must be implanted in freedom, for then they are appropriated, and what is so appropriated remains. But what is implanted in compulsion, remains out of the internal man in the external, because into the internal man nothing enters except by intellectual ideas, which are of reason, for the ground which there receives is the rational enlightened: hence no miracles are wrought at this day. That they would be also hurtful, may be evident from this, that they drive men to believe, and fix ideas in the external man that a thing is so. If then the internal man afterward denies what miracles have confirmed, then an opposition and collision of the internal and external man takes place, and at length, when the ideas derived from miracles are dissipated, a conjunction of falsity and truth is effected, thus profanation. From this it is plain how hurtful miracles are now in the church, in which the internals of worship are opened. This is also signified by the Lord's words to Thomas, *Because thou hast seen Me*, Thomas, *thou hast believed: blessed are they that have not seen, and yet have*

*believed* (John xx. 29); thus they are blessed who do not believe through miracles. But miracles are not hurtful to 3 those who are in external worship without internal, for with such there can be no opposition of the internal and external man, thus no collision, consequently no profanation. That miracles do not contribute anything to faith, may be sufficiently evident from the miracles wrought among the people of Israel in Egypt, and in the wilderness, that they had no effect at all upon them. This people, although they had so lately seen so many miracles in Egypt, and then the Red Sea divided and the Egyptians overwhelmed therein, the pillar of the cloud going before them by day and the pillar of fire by night, and the manna daily raining down from heaven, and although they saw Mount Sinai in smoke and heard Jehovah speaking thence, as also other miracles of a like kind, nevertheless in the midst of such things fell from all faith, and from the worship of Jehovah to the worship of a calf (Exod. xxxii. 1, to the end): hence it is plain what is the effect of miracles. Still less 4 would be their effect at this day, when it is not acknowledged that there is anything from the spiritual world, and when everything of the sort which takes place, and which is not attributed to nature, is denied; for denial universally reigns against the Divine influx and government in the earth. Wherefore at this day the man of the church, if he were to see the veriest Divine miracles, would first bring them down into nature, and there defile them, and afterward would reject them as fantasies, and lastly would laugh at all who attributed them to the Divine, and not to nature. That miracles are of no effect, is also evident from the Lord's words in Luke: *If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead* (xvi. 31).

7291. *Then thou shalt say unto Aaron.* That this signifies influx and communication, namely, of the law Divine, which Moses represents, with the doctrine which Aaron represents, is evident from the signification of saying, when by Moses to Aaron, as influx and communication (see n. 6291). Saying here signifies the same as speaking, namely, both influx and communication — that speaking has this signification may be seen above (n. 7270). This influx and communication cannot be expressed in the historical part of the Word, except by saying and speaking. That the law Divine, which Moses represents, flowed into the doctrine which Aaron represents, is because the law Divine is internal truth, and doctrine is external; and it is a general rule that internals flow into externals, and not *vice versa*, because internals are purer and simple in comparison, while externals are gross, for they are the generals of internals.

7292. *Take thy rod, and cast it down before Pharaoh.* That this signifies power which is shown, is evident from the signification of a rod, as power (n. 4013, 4015, 4876, 4936, 6947, 7011, 7026); and from the signification of casting down before Pharaoh, as showing; for what is cast before the eyes is shown.

7293. *It shall become a water serpent.* That this signifies that by it mere fallacies and falsities thence shall reign among them, is evident from the signification of a serpent, as the sensual and corporeal (see n. 6949), hence fallacies, for the sensual and corporeal separate from the rational, that is, not subordinate to it, is full of fallacies, so that it is scarce anything but fallacies (see n. 6948, 6949). It is a water serpent which is here signified, for in the original, serpent is here expressed by the same term as whale, which is the largest fish of the sea, and a whale signifies knowledge in general. Since therefore by the Egyptians are signified falsities from fallacies, that term signifies a serpent, that is, a water serpent, because it stands for the whale which is in the waters, and because the waters of Egypt
2 are falsities. That Pharaoh or Egypt is called a whale is evident in Ezekiel: *Speak, and say, Thus saith the Lord*

*Jehovih: Behold, I am against thee, Pharaoh king of Egypt, the great whale that lieth in the midst of his rivers* (xxix. 3). Again: *Son of Man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art become like a young lion of the nations: and thou art as whales in the seas; and thou hast come forth with thy rivers, thou hast troubled* . . . thy *rivers* (xxxii. 2). In these passages by a whale are signified knowledges in general, by which, because they are from the sensual man, the things of faith are perverted. That a whale is knowledge in general, is because a fish is knowledge in particular (see n. 40, 991). And as whales signify knowledges perverting the truths of faith, by them are also signified reasonings from fallacies, whence come falsities. Such are signified by 3 whales in David: *Thou didst divide the sea by thy strength: Thou brakest the heads of the whales in the waters* (Ps. lxxiv. 13). Similar is the signification of Leviathan in Isaiah: *In that day Jehovah with His hard and great and strong sword will visit upon Leviathan the long serpent, and upon Leviathan the crooked serpent, and will slay the whales that are in the sea* (xxvii. 1). And in David: *Thou brakest the heads of Leviathan in pieces, Thou gavest him to be meat to the people of Ziim* (Ps. lxxiv. 14). Leviathan in a good sense stands for reason from truths, in Job (xli.); reason from truths is opposite to reasonings from falsities. And 4 as by whales are signified reasonings from fallacies perverting truths, by water serpents, which are expressed by the same term in the original, are signified the falsities themselves from the fallacies, from which come reasonings, and by which, perversions. Falsities are signified by those serpents in the following passages: *Iim shall answer in her palaces, and serpents in the pleasant palaces* (Isa. xiii. 22). Again, in the same: *Thorns shall come up in her palaces, the thistle and bramble in the fortresses thereof: and it shall be a habitation of serpents, a court for owls* (xxxiv. 13). Again: *In the habitation of serpents, where they lay,*

*shall be grass for reeds and rushes* (xxxv. 7). And in Jeremiah: *I will make Jerusalem heaps, a dwelling-place of serpents* (ix. 11). And in Malachi: *I made the mountains* of Esau *a desolation, and his heritage for the serpents*
5 *of the wilderness* (i. 3). In these passages serpents stand for falsities from which are reasonings. The same also are signified by dragons; but dragons are reasonings from the love of self and of the world, thus from the lusts of evil, which pervert not only truths, but also goods. These reasonings come forth from those who in heart deny the truths and goods of faith, but in mouth confess them for the sake of the lust of rule and of gain, thus also from those who profane truths and goods. Both are meant by the *dragon, the old serpent, which is called the Devil and Satan, which seduceth the whole world* (Apoc. xii. 9): and also by the same dragon, which persecuted the woman who brought forth a son that was caught up unto God and unto His throne (Apoc. xii. 5); and which cast out of his mouth water as a river, that he might swallow up the woman
6 (verse 15). The son that the woman brought forth, is the Divine truth at this day unfolded; the woman is the church; the dragon, the serpent, is they who are about to persecute; the water as a river which the dragon would cast out, is the falsities from evil and the reasonings thence, by which they will attempt to destroy the woman, that is, the church; but that their attempt would be in vain, is described by *The earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out* (verse 16).

7294. *And Moses and Aaron went in unto Pharaoh, and they did so, as Jehovah had commanded.* That this signifies the effect, may be evident without explication.

7295. *And Aaron cast down his rod before Pharaoh and before his servants, and it became a water serpent.* That this signifies that mere fallacies and falsities thence reigned among them, is evident from the signification of casting

down a rod, as showing power — of which just above (n. 7292); and from the representation of Pharaoh and his servants, as those who infest by falsities; and from the signification of water serpents, as fallacies and consequent falsities — of which also just above (n. 7293). This mir- 2
acle signifies the first admonition among those who infest to desist; for with the evil, who in the other life infest the upright, the case is this: when they first come thither from the world, they have good spirits and angels adjoined to them, as when they lived men in the body; for even evil men have also angels with them, in order that they may be able if they will to turn themselves to heaven, and receive influx thence and be reformed. It is for this reason, since all of their life follows them, that at first they are associated with angels. But when they are such because of their life in the world that they cannot receive the influx of truth and good from heaven, then the angels and good spirits by degrees recede from them, and as these recede, they become less and less rational; for to be rational comes through heaven from the Lord. The first 3
degree of the removal and deprivation of the influx of truth and good, is here described by the rod of Aaron turned into a serpent, whereby is signified that mere fallacies reigned, and the falsities thence; the second degree is described by the waters of Egypt turned into blood, whereby is signified that truths themselves were falsified; the third degree is, that from the waters there crept forth frogs, whereby are signified reasonings from mere falsities; and so on. By such degrees also the evil in the other life are deprived of the understanding of truth and good.

7296. *Then Pharaoh also called the wise men and the sorcerers.* That this signifies the abuse of Divine order, is evident from the signification of the wise men, as those who are in the knowledge of spiritual things, and of their correspondence with natural things; they who investigated and taught such things were called wise among them, for the things were mystical. And because the Egyptians applied themselves to such things, they called themselves sons of the wise, and of the kings of old — as is plain in Isaiah: *How say ye unto Pharaoh, I am the son of the wise, the son of kings of antiquity* (xix. 11). The Egyptians called the knowledges of things wisdom, as also did the Chaldeans (Jer. l. 35). The meaning is further evident from the signification of sorcerers, as those who pervert Divine order, thus who pervert the laws of order. That sorcery and magic are nothing else, may be evident from sorcerers, and especially in the other life where they abound. For they who in the life of the body have practised cunning, and have contrived various arts for defrauding others, and at length from their success have attributed all things to their own prudence, in the other life learn magic, which is nothing but abuse of Divine order, especially of correspondences. For it is according to Divine order that all things correspond — as for example, the hands, arms, and shoulders correspond to power, and in consequence so also does a rod. Therefore they form for themselves rods, and also representatively present shoulders, arms, and hands, and thereby exercise magical power; so in a thousand other ways. There is abuse of order and of correspondences when what is of order is not applied to good, but to evil ends, as to that of ruling over others, and to that of destroying; for the end of order is salvation, thus to do good to all. Hence now it is plain what is meant by the abuse of order, which is signified by sorcerers.

7297. *And they also, the magicians of Egypt, did so with their enchantments.* That this signifies the same to appearance by perverting the ends of order, is evident from the signification of, they also did, when said of the magicians of Egypt, as presenting the like to appearance — for things that flow from order are not varied by abuse, but appear the same as to external form, yet not as to internal form, for they are against the ends of order; and from the

signification of enchantments, as the very arts of perverting order. By sorcerers and enchantments in the Word, where they are mentioned, is signified the art of presenting falsities so that they appear as truths, and of presenting truths so that they appear as falsities, which is especially effected by fallacies. Such is the signification of sorceries 2
and enchantments in the following passages — in Isaiah: *But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: in their full measure shall they come upon thee, by reason of the multitude of thy sorceries, and the great abundance of thine enchantments. . . . Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth* (xlvii. 9, 12) — speaking of Babel and the Chaldeans. Again: *Draw near hither ye sons of the sorceress, the seed of the adulterer and the harlot* (lvii. 3). And in Nahum: *Woe to the bloody city. . . . Because of the multitude of the whoredoms of the well-favored harlot, the mistress of sorceries, that selleth nations through her whoredoms, and families through her sorceries* (iii. 1, 4) — where the bloody city stands for the falsification of truth, whoredoms for the falsified good of truth, sorceries for the art of presenting falsities as truths and truths as falsities. In 3
Malachi: *I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers* (iii. 5). In John: *With thy sorcery were all the nations deceived* (Apoc. xviii. 23) — speaking of Babylon. And in Micah: *I will cut off thy horses out of the midst of thee, and will destroy thy chariots: and I will cut off the cities of thy land, and will destroy all thy strongholds: and I will cut off sorceries out of thy hand* (v. 10-12). From these words it is plain that by sorceries are signified the arts of presenting truths as falsities and falsities as truths; for by the horses which were to be cut off, are signified intellectuals (see n. 2761, 2762, 3217, 5321, 6125, 6534); by the chariots which were to be de-

stroyed, are signified the doctrinals of truth (n. 2760, 5321); by the cities of the land which were also to be cut off, are signified the truths of the church — that cities are truths may be seen above (n. 2268, 2451, 2712, 2943, 4492, 4493); and that land or earth is the church (n. 662, 1067, 1262, 1733, 1850, 2117, 2118, 3355, 4447, 4535, 5577); by strongholds are signified truths so far as they defend goods. Hence now may be known what is signified by the sorceries which were to be cut off from the land, namely, the arts of presenting truths as falsities, and falsities as truths; these arts also correspond to the fantasies whereby the evil in the other life present before the eyes beautiful things as ugly, and ugly things as beautiful; which fantasies are also a species of sorceries, for they are also abuses and perversions of Divine order.

7298. *For they cast down every man his rod, and they became water serpents.* That this signifies power from order that they became dull as to the apperception of truth, is evident from the signification of casting down a rod, as the exhibition of power (see n. 7292); and from the signification of water serpents, as falsities from fallacies (see n. 7293), here dulness as to the apperception of truth, for as fallacies cause truths not to be apperceived, so also dulness is induced. Such dulness is also induced by magicians in the other life, and this by the abuse and perversion of order, for they know how to take away the heavenly influx, and when this is taken away dulness has place as to the apperception of truth; and they know how also to induce fallacies, and to present them in light as in the light of truth, and at the same time to obscure truths themselves; they likewise know how to infuse persuasion, and thus to make dull the apperception of truth — not to mention other methods. When dulness arises falsities appear as truths, which are signified by sorceries and enchantments. From this it is evident how magicians can present what is to appearance the same. It is further to be known that it is 2 according to the laws of order, that no one ought to be persuaded in a moment concerning truth, that is, that truth should be so confirmed in a moment as to leave no doubt at all concerning it; because the truth which is so impressed, becomes truth persuaded, and is without any capacity for extending or yielding. Such truth is represented in the other life as hard, and as such that it does not so admit good in it that it can be applied. Hence it is, that when by manifest experience any truth is presented before good spirits in the other life, there is soon afterward presented some opposite, which causes doubt; thus it is given them to think and consider whether it be so, and to collect reasons, and so to bring that truth rationally into their minds; hereby the spiritual sight has extension as to that truth, even to opposites; hence it sees and perceives in the understanding every quality of truth, and hence can admit influx from heaven according to states, for truths receive various forms according to circumstances. This also is the reason why it was allowed the magicians to do as Aaron did; for thereby doubt was excited among the sons of Israel concerning the miracle, whether it was Divine, and thus opportunity was given them of thinking and considering whether it was Divine, and at length of confirming themselves that it was so.

7299. *And Aaron's rod swallowed up their rods.* That this signifies that that power was taken away from them, is evident from the signification of swallowing up, as taking away; and from the signification of a rod, as power, see above (n. 7292). From the magicians also in the other life, the power of abusing order and of perverting its laws, is taken away, in a twofold manner; first, the angels by the Divine power of the Lord destroy their magic, when they exercise it to do evil to the upright — angelic power from the Lord is so great that it instantly dissipates all such things; secondly, the magical power is altogether taken away from them, so that they can no longer exhibit any thing of the kind.

7300. *And Pharaoh's heart was made strong.* That this signifies obstinacy, is evident from the signification of the heart being hardened, as obstinacy—as above (n. 7272).

7301. *And he hearkened not unto them.* That this signifies that they who were in evils from falsities did not receive, is evident from what was said above (n. 7224, 7275); for by Pharaoh, of whom it is here said that he did not hearken, are represented those who are in falsities and infest; and so far as they infest, so far they are in evil from falsities, for infestation is from evil, and is effected by falsities.

7302. *As Jehovah had spoken.* That this signifies according to prediction, is evident without explication.

7303. Verses 14–24. *And Jehovah said unto Moses, Pharaoh's heart is made heavy, he refuseth to send away the people. Go unto Pharaoh in the morning; lo, he goeth out unto the waters; and stand by the river's brink to meet him; and the rod which was turned into a serpent take in thy hand. And thou shalt say unto him, Jehovah, the God of the Hebrews, hath sent me unto thee, saying, Send My people away, that they may serve Me in the wilderness: and, behold, hitherto thou hast not hearkened. Thus saith Jehovah, In this thou shalt know that I am Jehovah: behold, I will smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink waters from the river. And Jehovah said unto Moses, Say unto Aaron, Take thy rod, and stretch out thy hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over every gathering of their waters, and they shall become blood; and there shall be blood in all the land of Egypt, both in vessels of wood and in vessels of stone. And Moses and Aaron did so, as Jehovah commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and* *in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink water from the river; and the blood was throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was made strong, and he hearkened not unto them, as Jehovah had spoken. And Pharaoh turned, and went into his house, and did not set his heart even to this. And all the Egyptians digged round about the river for water to drink; for they could not drink of the waters of the river.* "And Jehovah said unto Moses" signifies Divine instruction; "Pharaoh's heart is made heavy, he refuseth to send away the people" signifies that they made themselves obstinate, not to release those whom they infest. "Go unto Pharaoh in the morning" signifies ascent to what is more confirmatory; "lo, he goeth out unto the waters" signifies that then they who infested would be in falsities from fallacies; "and stand by the river's brink to meet him" signifies influx according to state; "and the rod which was turned into a serpent take in thy hand" signifies power like the former. "And thou shalt say unto him" signifies command; "Jehovah, the God of the Hebrews, hath sent me unto thee, saying" signifies from the Divine of the church to those who infested; "Send My people away" signifies that they should release; "that they may serve Me in the wilderness" signifies worship in an obscure state; "and, behold, hitherto thou hast not hearkened" signifies non-obedience. "Thus saith Jehovah, In this thou shalt know that I am Jehovah" signifies that they may have fear for the Divine; "behold, I will smite with the rod that is in my hand upon the waters which are in the river" signifies power over falsities from fallacies; "and they shall be turned to blood" signifies that they shall falsify truths. "And the fish that is in the river shall die" signifies that knowledge of truth shall be extinguished;

"and the river shall stink" signifies aversion for it; "and the Egyptians shall loathe to drink waters from the river" signifies that they would wish to know scarce anything about it. "And Jehovah said unto Moses" signifies execution; "Say unto Aaron, Take thy rod, and stretch out thy hand over the waters of Egypt" signifies power in regard to the falsities of those who infested; "over their rivers, over their streams" signifies in regard to doctrines; "and over their pools" signifies in regard to the knowledges serving them; "and over every gathering of their waters" signifies where there is anything false; "and they shall become blood" signifies that they shall falsify truths; "and there shall be blood in all the land of Egypt" signifies total falsification; "both in vessels of wood and in vessels of stone" signifies of the good of charity and of the truth of faith. "And Moses and Aaron did so, as Jehovah commanded" signifies effect; "and he lifted up the rod, and smote the waters that were in the river" signifies strong power in regard to falsities; "in the sight of Pharaoh, and in the sight of his servants" signifies in the apperception of all who infested; "and all the waters that were in the river were turned to blood" signifies the consequent falsification of all truth. "And the fish that was in the river died" signifies the knowledge of truth also extinguished; "and the river stank" signifies aversion; "and the Egyptians could not drink water from the river" signifies that they wished to know scarce anything concerning it; "and the blood was throughout all the land of Egypt" signifies total falsification. "And the magicians of Egypt did so with their enchantments" signifies that their falsities presented in appearance the same by abusing order; "and Pharaoh's heart was made strong" signifies obstinacy; "and he hearkened not unto them" signifies non-reception and non-obedience; "as Jehovah had spoken" signifies according to prediction. "And Pharaoh turned, and went into his house" signifies thought and reflection from falsities; "and did not set his heart even to this" signifies resistance from the will, and hence obstinacy. "And all the Egyptians digged round about the river for water to drink" signifies search for truth which they might apply to falsities; "for they could not drink of the waters of the river" signifies from mere falsities no application.

7304. *And Jehovah said unto Moses.* That this signifies Divine instruction, is evident from the signification of saying, when anything is commanded anew, as instruction (see n. 7186, 7267, 7288); here Divine instruction, because Jehovah said, namely, instruction how to act further.

7305. *Pharaoh's heart is made heavy, he refuseth to send away the people.* That this signifies that they made themselves obstinate not to release those whom they infest, is evident from the signification of the heart being made heavy, as also being made strong and hardened, as obstinacy — as above (n. 7272, 7300); and from the signification of refusing to send away, as not to release; and from the representation of Pharaoh, of whom this is said, as those who infest — of which above.

7306. *Go unto Pharaoh in the morning.* That this signifies ascent to what is more confirmatory, is evident from the signification of going, or entering to Pharaoh, as communication (see n. 7000), here communication of things confirming, that it is the Divine which admonishes them to desist from infestations; and from the signification of morning, as a state of enlightenment and revelation (see n. 3458, 3723, 5097, 5740), here elevation, because predicated of those who are in falsities who cannot be enlightened, but can have attention aroused. They who are in falsities cannot be enlightened, because falsities reject and extinguish all the light which enlightens, which light is received only by truths.

7307. *Lo, he goeth out unto the waters.* That this signifies that then they who infested were in falsities from fallacies, is evident from the representation of Pharaoh, as those who infest — of which above; and from the signification of waters, here the waters of Egypt, as falsities from fallacies. That those falsities, or falsities of that origin, are here signified, is because by the serpent into which the rod of Aaron was turned, those falsities are signified (see n. 7293). That waters are truths, and in the opposite sense falsities, may be seen above (n. 739, 790, 2702, 3058, 3424, 4976, 5668), and that the river of Egypt is falsity (n. 6693).

7308. *And stand by the river's brink to meet him.* That this signifies influx according to state, is evident from the signification of standing to meet, as influx — for when it is said of law Divine, which is represented by Moses, that it should stand to meet those who are in falsities and infest, who are represented by Pharaoh, nothing else can be signified by standing to meet, than influx and thence reception, and thus apperception; and from the signification of the bank of the river, as the state of falsity in which they were who infested. That the river of Egypt stands for falsity, may be seen above (n. 6693), here falsity from fallacies (n. 7307); but the bank, which is as a containant, because it surrounds and includes, is the state of that falsity; for everything has its state, in which and according to which it is.

7309. *And the rod which was turned into a serpent take in thy hand.* That this signifies power like the former, is evident from the signification of a rod, as power (n. 4013, 4015, 4876, 4936, 7026) — that it is power like the former, is signified by taking the rod which was turned into a serpent; and from the signification of hand, as also power, but spiritual power, from which comes natural power, signified by a rod (n. 6947, 7011).

7310. *And thou shalt say unto him.* That this signifies command, is evident from the signification of saying, when by the law Divine represented by Moses to those who are in falsities represented by Pharaoh, as command.

7311. *Jehovah, the God of the Hebrews, hath sent me* *unto thee, saying.* That this signifies from the Divine of the church to those who infested, is evident from the signification of the Hebrews, as what is of the church (see n. 5136, 6675, 6684, 6738) — the Divine of the church is Jehovah God of the Hebrews, and Jehovah God is the Lord, Jehovah as to Divine good, and God as to Divine truth; and from the signification of, hath sent me unto thee, as to those who infest. That by Pharaoh to whom Jehovah sent are represented those who infest, has been often shown above.

7312. *Send My people away.* That this signifies that they should release, is evident without explication.

7313. *That they may serve Me in the wilderness.* That this signifies worship in an obscure state, is evident from the signification of serving Jehovah, as worship; and from the signification of a wilderness, as not inhabited and cultivated (see n. 2708, 3900); in the spiritual sense what is obscure as to the good and truth of faith. That a wilderness here is such an obscure state, is because in general they of the spiritual church, who are represented by the sons of Israel, are in an obscure state as to truths of faith (n. 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3833, 4402, 6289, 6500, 6865, 6945, 7233); especially because they are in an obscure state, when they emerge from a state of infestations and temptations. For they who are in infestations are surrounded by falsities, and are moved as a reed by the wind, thus from doubt to the affirmative, and from the affirmative to doubt; hence when they newly ascend out of that state, they are in obscurity, but that obscurity is then by degrees enlightened. Since such is the state with those who are infested, therefore the sons of Israel were led into the wilderness, that they might represent that state in which were those of the spiritual church before the Lord's coming; and also that state in which they who are of that church are at this day, and are vastated as to falsities.

7314. *And, behold, hitherto thou hast not hearkened.* That this signifies disobedience, is evident from the signification of hearkening, as obedience (see n. 2542, 3869, 5017, 5471, 5475, 7216); thus not to hearken is disobedience.

7315. *Thus saith Jehovah, In this thou shalt know that I am Jehovah.* That this signifies that they should have fear on account of the Divine, is evident from what was said above (n. 7280), where are like words.

7316. *Behold, I will smite with the rod that is in my hand upon the waters which are in the river.* That this signifies power over falsities from fallacies, is evident from the signification of a rod, as power — see above (n. 7309); and from the signification of the waters which are in the river, as falsities from fallacies, of which also above (see n. 7307).

7317. *And they shall be turned to blood.* That this signifies that they shall falsify truths, is evident from the signification of blood, as truth falsified (see n. 4735, 6978); for blood in the genuine sense is truth proceeding from the Lord, thus the holy of faith, as is signified by blood in the Holy Supper; but in the opposite sense blood is violence offered to Divine truth, and as this violence is done by falsifications, blood is the falsification of truth. From what is here said and from what follows, it may be evident who are especially represented by Pharaoh, or who are especially meant by those who infest, namely, those within the church who have made a profession of faith, and have also persuaded themselves that faith saves, and yet have lived contrary to the precepts of faith; in a word, those who
2 have been in persuasive faith and in a life of evil. When these come into the other life, they bring with them as principles, that they are to be taken into heaven because they have been born within the church, have been baptized, have had the Word and doctrine therefrom which they have professed, and especially because they have had the

Lord, and because He suffered for their sins, and thus saved those within the church who have from doctrine confessed Him. These when they first come from the world into the other life, do not wish to know anything concerning the life of faith and charity, which they make light of, saying, that because they have had faith, all evils of life have been washed away by the blood of the Lamb. When it is said to them that these things are contrary to the Lord's words in Matthew, where He says: *Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name cast out demons, and in Thy name done many wonderful works? But then will I confess, I knew you not: depart from Me ye that work iniquity. Every one that heareth My words and doeth them, I will liken unto a wise man . . . but every one that heareth My words, and doeth them not, I will liken unto a foolish man* (vii. 22–26); and in Luke, *Then shall ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; but He answering shall say to* them, *I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets; but He shall say, I say unto you, I know you not whence ye are; depart from Me all ye workers of iniquity* (xiii. 25–27) — they answer, that by those are meant no others than such as have been in faith from miracles, but not in the faith of the church. Yet the 3
same after some time begin to know, that no others are let into heaven than they who have lived the life of faith, thus who have had charity toward the neighbor; and when they begin to know this, then they begin to despise the doctrines of their faith, and also their faith itself: for their faith was not faith, but only the knowledge of such things as are of faith, and was not for the sake of life, but for the sake of gain and honors. Consequently what they have had of the knowledge of faith, they then despise, and also reject; and presently they cast themselves into falsities

against the truths of faith. Into this state the life of those is turned who have confessed faith, and have lived a life contrary to faith. These are they who in the other life by falsities infest the righteous, thus who are specially meant by Pharaoh.

7318. *And the fish that is in the river shall die.* That this signifies that the knowledge of truth shall be destroyed, is evident from the signification of a fish, as knowledge (see n. 40, 991) — here the knowledge of truth, because it is said that it should die, being in waters turned into blood, by which is signified that it would be destroyed by falsification; and from the signification of dying, as being destroyed. What the falsification of truth is shall be illustrated by some examples. Truth is falsified when from reasonings it is concluded and said, that because no one can do good from himself, therefore good is of no effect for salvation. Truth is also falsified when it is said, that every good which man does regards himself and is done for the sake of recompense, and this being so, works of charity are not to be done. Truth is falsified when it is said, that because all good is from the Lord, therefore man ought to do nothing of good, but to await influx. Truth is falsified when it is said, that truth can be in man without the good which is of charity, thus faith without charity. Truth is falsified when it is said, that no one can enter into heaven but he who is miserable and poor, also when it is said, that one cannot enter unless he gives his all to the
2 poor, and reduces himself to poverty. Truth is falsified when it is said, that every one howsoever he has lived may be let into heaven from mercy. Truth is still more falsified when it is said, that there has been given to man the power of letting into heaven whom he pleases. Truth is falsified when it is said, that sins are wiped and washed away like filth by water; and truth is still more falsified when it is said, that man has the power of remitting sins, and that when they are remitted, they are altogether wiped away,

and man becomes pure. Truth is falsified when it is said, that the Lord has taken all sins upon Himself and so has taken them away, and that thus man can be saved, whatsoever his life may be. Truth is falsified when it is said, that no one is saved but he who is within the church. The reasonings by which such falsification is effected, are, that they who are within the church have been baptized, have the Word, have knowledge concerning the Lord, resurrection, life eternal, heaven, and hell, and thus that they know what faith is by which they may be justified. There are innumerable cases like these, for there is not a single truth which cannot be falsified and the falsification confirmed by reasonings from fallacies.

7319. *And the river shall stink.* That this signifies aversion for it, is evident from the signification of stinking, as aversion (see n. 7161); and from the signification of river, here the river of Egypt turned into blood, as truth falsified. It is to be known that in the other life nothing is more abominable, and consequently nothing has a more grievous stench, than profaned truth; it is as the stench of a carcass, which is made when living flesh dies. For falsity has no smell, unless it be applied to truth, nor evil unless it be applied to good, the quality of each being made sensible not from itself, but from its opposite; hence it may be evident how great is the stench of profaned truth. Profaned truth is falsity conjoined to truth, and falsified truth is falsity not conjoined but adjoined to truth, and ruling over the truth.

7320. *And the Egyptians shalt loathe to drink waters from the river.* That this signifies that they shall wish to know scarce anything concerning it, is evident from the signification of the Egyptians, as those who falsify truths; and from the signification of drinking, as being instructed in truths (see n. 3069, 3772, 4017, 4018)—hence to loathe to drink is not to wish to be instructed, thus to wish to know scarce anything, that is concerning truths; and from the signification of the waters of the river, as falsities — of which above (n. 7307), here falsified truths. From this it is plain that by the Egyptians loathing to drink waters from the river, is signified that they who are in falsities from fallacies wish to know scarce anything concerning truths, thus that they have an aversion to them. The cause of the aversion is that the truths, which are perverted by falsities, still secretly and quietly fight, and labor to shake off from themselves falsities, and thus sting; for if falsities be a little removed, with their faith, truths condemn them.

7321. *And Jehovah said unto Moses.* That this signifies execution, is evident from the things which now follow, for *Jehovah said* involves them.

7322. *Say unto Aaron, Take thy rod, and stretch out thy hand over the waters of Egypt.* That this signifies power in regard to the falsities of those who infest, is evident from the signification of a rod, as natural power, and from the signification of the hand, as spiritual power — of which above (n. 7309) — hence to take a rod and stretch out the hand is to exercise spiritual power by natural; and from the signification of the waters of Egypt, as the falsities which infest — of which also above (n. 7307).

7323. *Over their rivers, over their streams.* That this signifies in regard to the doctrines of falsity, is evident from the signification of rivers and streams, as doctrines; for waters are falsities (see n. 7307), hence rivers and streams, which are collections of water, are doctrines, here of falsity. That rivers are what is of intelligence, thus what is of truth, may be seen above (n. 2702, 3051); hence in the opposite sense, they are what is contrary to intelligence, thus what is of falsity.

7324. *And over their pools.* That this signifies into knowledges serving them, is evident from the signification of pools, as knowledges serving truths which are of doctrine, and in the opposite sense serving falsities of doctrine. Pools, where they are named in the Word, in the spiritual

sense signify intelligence from knowledges of good and truth, for pools there stand for waters gathered together, or lakes, and waters gathered together and lakes are, in the complex, knowledges by which come intelligence — as in Isaiah: *In the wilderness shall waters break out, and rivers in the desert, and the dry place shall become a pool, and the thirsty ground springs of water* (xxxv. 6, 7). Again: 2
*I will open rivers upon the hillsides, and fountains in the midst of the valleys: I will make the wilderness a pool of waters, and the dry land springs of waters* (xli. 18) — where to make the wilderness a pool of waters, is to give the knowledges of good and truth, and thence intelligence, where before they were not. Again: *I will make waste mountains and hills, and dry up all their herbage; and I will make the rivers islands,* and *will dry up the pools* (xlii. 15) — where pools have a like signification. So in David: Jehovah *turneth rivers into a wilderness, and watersprings into dry ground. . . . He turneth a wilderness into a pool of waters, and a dry land into watersprings* (Psalm cvii. 33, 35). Again: *Thou travailest, O earth, at the presence of the Lord, at the presence of the God of Jacob; Who turned the rock into a pool of water, the flint into a fountain of waters* (Psalm cxiv. 7, 8).
And in Isaiah: *The streams of Egypt shall be minished* 3
*and dried up. . . . Therefore the fishers shall lament, and all that cast a hook into the river. . . . And her foundations shall be broken to pieces; all that make wages, from pools of soul* (xix. 6, 8, 10). Pools of soul are what is of intelligence from knowledge; but as this is said of Egypt, pools of soul are what is of intelligence from the learning [*scientifica*] of the church: for Egypt is such learning, which is knowledge [*cognitiones*], but in a lower degree. That 4
pools of waters, in the opposite sense, are evils from falsities, and hence insanity, is plain from Isaiah: *I will cut off from Babel name and remnant, and son and son's son; and I will make it an inheritance of the bittern, and pools*

*of water* (xiv. 22, 23). And as pools in the opposite sense are evils from falsities, and thence insanities, they also signify hell, where such things reign; but then the pool is called a pool of fire, and a pool burning with fire and brimstone — as in the Apocalypse (xix. 20; xx. 10, 14, 15; xxi. 8). Fire and brimstone stand for self-love and the lusts thereof, inasmuch as self-love and its lusts are nothing but fire — not elementary fire, but fire from spiritual fire, which causes man to live. That loves are vital fires, is plain to one who gives thought to it. These fires are what are meant by the sacred fires which are in the heavens, and by the fires of hell: elementary fire is not found there.

7325. *And over every gathering of their waters.* That this signifies where there is any falsity, is evident from the signification of waters, as falsities — of which above (see n. 7307); hence a gathering of waters is where falsities are together.

7326. *And they shall become blood.* That this signifies that they shall falsify truths, is evident from the signification of blood, as the falsification of truth (see n. 7317). Blood in the genuine sense signifies the holy of love, thus charity and faith, for these are the holy things of love; thus blood signifies holy truth proceeding from the Lord (see n. 1001, 4735, 6978). But in the opposite sense blood signifies violence offered to charity, and also to faith, thus to holy truth proceeding from the Lord; and as violence is offered to truth when it is falsified, hence by blood is signified the falsification of truth, and in a greater degree by blood is signified the profanation of truth. This was signified by the eating of it, which was for this reason so severely prohibited (n. 1003).

7327. *And there shall be blood in all the land of Egypt.* That this signifies total falsification, is evident from the signification of blood, as the falsification of truth — of which just above (n. 7326); and from the signification of in all the land of Egypt, as everywhere, thus total. Falsification becomes total, when falsity begins to reign, for man then lives according to evil, innate and acquired, and feels enjoyment therein. And as the truths of faith prohibit such things, he then holds them in aversion, and when he so holds them, he rejects truths from himself wherever they are, and if he cannot reject, he falsifies.

7328. *Both in vessels of wood and in vessels of stone.* That this signifies of the good which is of charity, and of the truth which is of faith, namely their total falsification, is evident from the signification of wood, as the goods which are of charity (see n. 2784, 2812, 3720); and from the signification of stones, as the truths which are of faith (n. 1298, 3720, 6426).

7329. *And Moses and Aaron did so, as Jehovah commanded.* That this signifies effect, is evident without explication.

7330. *And he lifted up the rod, and smote the waters that were in the river.* That this signifies strong power over falsities, is evident from what was said above (see n. 7316); strength is signified by his lifting up the rod, and thus smiting.

7331. *In the sight of Pharaoh, and in the sight of his servants.* That this signifies to the apperception of all those who infested, is evident from the signification of eyes, as apperception (see n. 4083, 4339); and from the representation of Pharaoh, as those who by falsities infest — of which above. All those are signified when it is said in the sight of Pharaoh and in the sight of his servants.

7332. *And all the waters that were in the river were turned to blood.* That this signifies hence the falsification of all truth, is evident from the signification of the waters which were in the river, as falsities — of which above (n. 7307); and from the signification of blood, as the falsification of truth, see also above (n. 7317, 7326). It is permitted that they who are in falsities and infest in the other life, should falsify truths, lest by the truths which are of faith they should have communication with those who are in heaven, and by evils which are of life with those who are in hell, and hence by truths should acquire to themselves something of light from heaven, and thus something of intelligence, and should make those things serve the evils which are of life; for they would apply what is of intelligence to favor evil, and thus would subject what is of heaven with themselves to what is of hell: and also lest they should seduce simple upright spirits, with whom by truths they have communication. The evil also in the other life with whom truths are not yet falsified, know how to acquire dominion thereby to themselves, for there is power in truths, so that it cannot be resisted (n. 3091, 6344, 6423, 6948); hence also they would abuse truths. Moreover the truths with the evil effect nothing in the amendment of their lives, but the evil only use them as means to do evil, without which use the evil altogether mock at truths. They are as evil rulers in the church, who if the truths of doctrine do not serve them as means of securing gain, laugh at them. These are the reasons why it is permitted the evil to falsify the truths with themselves.

7333. *And the fish that was in the river died.* That this signifies the knowledge of truth also extinguished, is evident from what was said above (n. 7318), where are the same words.

7334. *And the river stank.* That this signifies aversion, is evident from what was said above (n. 7319).

7335. *And the Egyptians could not drink water from the river.* That this signifies that they wished to know scarce anything concerning it, is evident also from what was said above (n. 7320).

7336. *And the blood was throughout all the land of Egypt.* That this signifies total falsification may be seen above (n. 7327).

7337. *And the magicians of Egypt did so with their en-*

*chantments.* That this signifies that their falsifiers presented in appearance the same, is evident from the signification of Egyptian magic and enchantments, as abuses of Divine order (see n. 5223, 6052, 7296). As to miracles, it is to be known that Divine miracles differ from magical miracles, as heaven from hell. Divine miracles proceed from Divine truth and go on according to order, the effects in ultimates being miracles when it pleases the Lord that they should be presented in that form. Hence it is that all Divine miracles represent states of the Lord's kingdom in the heavens, and of the Lord's kingdom in the earths, or of the church. This is the internal form of Divine miracles. So is it with all the miracles in Egypt, and also with the rest that are mentioned in the Word. All the miracles also which the Lord Himself wrought when He was in the world, signified the coming state of the church — as, that the eyes of the blind were opened and the ears of the deaf, that the tongues of the dumb were loosed, that the lame walked, and the maimed and also the lepers were healed, signified that such as are represented by the blind, deaf, dumb, lame, maimed, and leprous, would receive the gospel and be spiritually healed, and this by the coming of the Lord into the world. Such are Divine miracles in their internal form. But magical miracles involve nothing 2 at all, being wrought by the evil to acquire to themselves power over others; yet they appear in the external form like Divine miracles, and this for the reason that they flow from order, and order appears alike in the ultimates where miracles are presented. For example: the Divine truth proceeding from the Lord has in it all power, and hence there is power even in truths in the ultimates of order; therefore the evil acquire to themselves power by truths, and gain dominion over others. And for another example: 3 it is according to order that states of affection and thought cause the idea of place and distance in the other life, and that the inhabitants appear to be so far distant from one another as they are in a diverse state. This order is from the Divine, that all who are in the Greatest Man may be distinct from one another. Magicians in the other life abuse this order, for they induce in others changes of state, and so send them now on high, and now into the deep, and also cast them into societies where they may serve them for subjects: so in innumerable other instances. From this it is plain that magical miracles, though in outward form they appear like Divine miracles, nevertheless have inwardly in them a contrary end, namely, of destroying what is of the church, whereas Divine miracles have inwardly in them the end of building up what is of the church. The case is like that of two beautiful women, one of whom from whoredom is wholly filthy, but the other from chastity or from genuine marriage love is within wholly pure; their external forms are alike, but the internal differ as heaven and hell.

7338. *And Pharaoh's heart was made strong.* That this signifies obstinacy, may be seen above (n. 7272, 7300).

7339. *And he hearkened not unto them.* That this signifies non-reception and non-obedience, may be seen also above (n. 7224, 7275, 7301).

7340. *As Jehovah had spoken.* That this signifies according to prediction, see likewise above (n. 7302).

7341. *And Pharaoh turned, and went into his house.* That this signifies thought and reflection from falsities, is evident from the signification of turning [*respicere*], as thought and reflection — for to turn or look back, in the spiritual sense, is not to look with the eyes toward anything, but with the mind, thus to think and reflect; and from the signification of the house of Pharaoh, as falsity. For when Pharaoh represents falsity, his house also represents the same; hence to come to his house, signifies falsities. And since by those words are signified thought and reflection from falsities, therefore it follows that he did not set his heart to this; for he who thinks from falsities does not set his heart to the Divine which admonishes.

7342. *And did not set his heart even to this.* That this signifies resistance from the will, and hence obstinacy, is evident from the signification of not setting the heart to anything, as not to attend; and because want of attention to Divine things with the evil is from resistance from the will, therefore by the same words this is signified; and since not to set the heart to a thing involves the same as to be hardened, therefore also obstinacy is signified — as before (n. 7272, 7300, 7338). As to resistance from the will, it is to be known that the will is what rules the man. It is believed by some that the understanding rules, but the understanding does not rule unless the will inclines; for the understanding favors the will, because the understanding regarded in itself, is nothing else than the form of the will. When we say the will, we mean the affection of the love, for the will of man is nothing else. This affection is what rules man, for the affection of love is his life. If man's affection is that of self and the world, then his whole life is nothing else, nor can he strive against it, for this would be to strive against his very life. Principles of truth effect nothing; if the affection of those loves has dominion, it draws truth over to its side and so falsifies it, and if it does not fully favor, rejects it. Hence it is that principles of true faith effect nothing at all with man, unless the Lord instils the affection of spiritual love, that is, of love toward the neighbor; and so far as man receives this affection, so far he also receives the truths of faith. The affection of this love is what makes the new will. From these things it may now be evident that man never sets his heart to any truth, if the will resists. Hence it is that the infernals, since they are in the affection or lust of evil, cannot receive the truths of faith, consequently cannot be amended; hence also it is that the evil, so far as they are able, falsify the truths of faith.

7343. *And all the Egyptians digged round about the river for water to drink.* That this signifies search for

truth which they might apply to falsities, is evident from the signification of digging, as search — of which in what follows; and from the signification of waters about the river, as truths — waters about the river are truths, because they were out of the river, and were not made blood — that waters are truths may be seen above (n. 739, 790, 2702, 3058, 3424, 4976, 5668); and from the signification of drinking, as applying falsities. That to drink is to apply, may be seen above (n. 5709); for he who drinks applies to himself; but it is to be known that application is made according to the quality and state of him who applies to himself. He who is in affection for truth, applies truths to himself according to the state and quality of his affection; he who is in affection for falsity, when he applies truths to himself, perverts and falsifies them — as may be evident from this, that the Divine truth flows in with all, but is varied with every one according to the state and quality of his life; and hence that the infernals turn it into falsities, just as they turn Divine good into evil, heavenly loves into diabolical, mercy into hatred and cruelty, marriage love into adulteries; thus into contraries, because the quality and state of their life are contrary. Hence it is, that by all the Egyptians digging round about the river, is signified
2 search for truth which they might apply to falsities. That truth is turned into falsity, and good into evil, with those who are in falsities and evils, and also *vice versa*, is manifest from the common maxim, that to the pure all things are pure, and to the impure all things are impure. This also may be illustrated by what is in nature, as by the light which is from the sun, which light is white, but still is varied according to the forms into which it flows, whence are colors, being beautiful in beautiful forms, and unbeautiful in unbeautiful forms. This may be also illustrated by the grafting of young shoots in trees, when the shoot engrafted on the common stock bears its own fruit, wherefore the juice of the tree as soon as it flows into the ingrafted

shoot is varied, and becomes the juice of the shoot fit to produce its leaves and fruit. So it is with what flows in with man. That digging means searching, is because by 3 water, a fountain, and a well, which are digged, are signified truths, which are not digged but searched for. Wherefore also in the original by the same expression when applied to truth, is signified to investigate. But in the prophetical parts of the Word, instead of truth either water or a fountain is mentioned, and instead of investigating, digging, for such is the nature of prophetic speech — as is plain from Moses, where the well Beer is spoken of, concerning which Israel sang this song: *Spring up, O well; answer ye unto it: the well which the princes digged, the nobles of the people digged it by the lawgiver, with their staves* (Num. xxi. 17, 18). Here by well is signified the doctrine of truth Divine, and by digging the investigation of it.

7344. *For they could not drink of the waters of the river.* That this signifies from mere falsities no application, is evident from the signification of not being able to drink, as no application — that to drink is to apply, may be seen just above (n. 7343); and from the signification of the waters of the river, as falsities — of which also above (see n. 7307). That by not being able to drink of the waters of the river, is signified that truths cannot be applied to mere falsities, that is, be falsified by mere falsities, follows also from the internal sense of what immediately precedes; namely, digging waters to drink round about the river, as seeking for truths which they might apply to falsities. That truths cannot be applied to falsities by mere falsities, is because truths and falsities are altogether opposites, and opposites cannot be applied unless there are intermediates which conjoin. The intermediates which conjoin are the fallacies of the external senses, and also what is said in the Word according to appearance. Take for example, that nothing but good is from the Lord, and never anything evil: this truth is falsified by the fallacies that the Lord can take away evil if He will, by His omnipotence, and that because He does not take away, therefore He is the cause of it, and thus that evil is from the Lord; and by the fallacies drawn from what is said in the Word according to appearance, as that Jehovah or the Lord is angry, punishes, condemns, casts into hell; when yet they who are in evil do this to themselves, and hence bring upon themselves the evil of punishment, inasmuch as the evil of punishment and the evil of guilt in the other life are conjoined. So in innumerable other cases.

7345. Verses 25, 26,* 27, 28, 29. *And seven days were fulfilled after that Jehovah had smitten the river. And Jehovah said unto Moses, Go unto Pharaoh, and say unto him, Thus saith Jehovah, Send My people away, that they may serve Me. And if thou refusest to send them away, behold, I will smite all thy borders with frogs: and the river shall make frogs to creep forth, and they shall go up and come into thy house, and into thy bed chamber, and upon thy bed, and into the house of thy servants and of thy people,*† *and into thine ovens, and into thy kneadingtroughs: and the frogs shall come up both upon thee, and upon thy people, and upon all thy servants.* "And seven days were fulfilled after that Jehovah had smitten the river" signifies the end of that state after truths were falsified. "And Jehovah said unto Moses" signifies new instruction; "Go unto Pharaoh, and say unto him" signifies command to those who infest; "Thus saith Jehovah, Send My people away, that they may serve Me" signifies that they should leave those who are of the church to worship their God in freedom. "And if thou refusest to send them away" signifies if they would not leave them; "behold, I will smite all thy borders with frogs" signifies reasonings from mere falsities; "and the river shall make frogs to creep forth" signifies that there will be reasonings from those falsities; "and they shall go up and come into thy house, and into thy bed chamber" signifies that they shall fill up the mind even to its interiors; "and upon thy bed" signifies to inmosts; "and into the house of thy servants, and of thy people"* signifies all things in the natural; "and into thine ovens, and into thy kneadingtroughs" signifies into the enjoyments of lusts; "and the frogs shall come up both upon thee, and upon thy people, and upon all thy servants" signifies that reasonings from falsities shall be in all things and each.

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* Numbered as in the Hebrew; in the English text Chapter VIII. begins with this verse.

† *In populum tuum.*

7346. *And seven days were fulfilled after that Jehovah had smitten the river.* That this signifies an end of that state after truths were falsified, is evident from the signification of seven days, as an entire period from beginning to end, thus a full state (see n. 728, 6508), the same as a week (n. 2044, 3845) — thus seven days completed are an end of that period or state; and from the signification of after that Jehovah had smitten the river, as after truths were falsified; for that the river smitten with the rod of Aaron, and the waters made blood, mean that truths were falsified, may be seen above (n. 7316, 7317, 7330, 7332).

7347. *And Jehovah said unto Moses.* That this signifies new instruction, is evident from the signification of Jehovah said, when anything is commanded anew, as new instruction (see n. 7186, 7267, 7304).

7348. *Go unto Pharaoh, and say unto him.* That this signifies a command to those who infest, is evident from the signification of going or entering in and saying, when from Jehovah, as command; and from the representation of Pharaoh, as those who infest by falsities (see n. 7107, 7110, 7126, 7142).

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* *Et populi tui.*

7349. *Thus saith Jehovah, Send My people away, that they may serve Me.* That this signifies that they should leave those who are of the church to worship their God in freedom, is evident from the signification of sending away, as leaving; from the representation of the sons of Israel, who are here My people, as those of the spiritual church (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of serving Me, as worshipping their God. That it was worshipping in freedom, is because worship could not be performed where falsities infested; and because all worship which is true, must be in freedom (n. 1947, 2875, 2876, 2880, 2881, 3145, 3146, 3158, 4031).

7350. *And if thou refusest to send them away.* That this signifies if they did not leave them, is evident from the signification of sending away, as leaving — as just above (n. 7349), thus if thou refusest to send, is if they did not leave them.

7351. *Behold, I will smite all thy borders with frogs.* That this signifies reasonings from mere falsities, is evident from the signification of frogs, as reasonings; that they are from mere falsities, is signified by their creeping forth from the river, as presently follows — that the river of Egypt is falsity, may be seen above (n. 6693, 7307) — and because it is said that all the border should be smitten with them. By these words is also signified that reasonings shall not be from falsified truths, but from mere falsities, because reasonings from falsified truths are turned at length into blasphemies against truth and good; and moreover truths themselves reject falsification from themselves, for they cannot be together with falsities, and so long as they are together, they fight with them, and at length loosen and separate themselves from them. Hence it is that after a man has falsified truths, he at length altogether denies them; otherwise falsities would have dominion over truths. From this it is that the evil in the other life after they are

cast into hell, are not allowed to reason from falsified truths, but from mere falsities. That frogs are reasonings 2
from falsities, is evident in the Apocalypse: *I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, like frogs: for they are the spirits of demons, working signs; to go forth unto the kings of the earth, and of the whole world, to gather them together unto the war of the great day of God the Almighty* (xvi. 13, 14). That frogs are reasonings from falsities against truths, is plain from the particulars of this passage, for it is said that they went out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet; also that they went forth unto the kings of the earth, to gather them together unto war. The kings of the earth are the truths of the church — that kings are truths, and in the opposite sense, falsities, may be seen above (n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068, 6148), and that the earth is the church (n. 662, 1067, 1262, 1733, 1850, 2117, 2118, 3355, 4447, 4535, 5577); also that war is spiritual combat (n. 2686), thus combat against the truths and goods of faith. From this it is plain that frogs are reasonings from falsities against truths. And in David: 3
*He turned their waters into blood, and slew their fish; He caused frogs to creep forth upon their land, in the chambers of their kings* (Ps. cv. 29, 30). It is said in the chambers of their kings, because reasoning against truths from falsities is meant; the chambers of kings are interior truths, and in the opposite sense interior falsities. That kings are truths, and in the opposite sense falsities, may be seen just above.

7352. *And the river shall make frogs to creep forth.* That this signifies that there will be reasonings from those falsities, is evident from the signification of the river of Egypt, as falsity (see n. 6693, 7307); and from the signification of frogs, as reasonings — as above (n. 7351). That frogs stand for reasonings is because they are in waters, where they croak vociferously, and are also among things unclean. What reasoning from mere falsities is, shall be illustrated by some examples. He reasons from mere falsities who attributes all things to nature and scarce anything to the Divine; when yet all things are from the Divine, and nature is only the instrumental means by which the Divine operates. He reasons from mere falsities who believes that man is as a beast, only more perfect, because he can think; and thus that man is to die as a beast: by thus denying the conjunction of man with the Divine through thought which is of faith and affection which is of love, and hence his resurrection and life eternal, he speaks from mere fallacies. So he who believes that there is no hell; also he who believes that man has no more than the enjoyment of life while in the world, and that therefore he must take this enjoyment, because when he dies, he dies wholly. He reasons from mere falsities who believes that all things are of one's own prudence and fortune, but not of the Divine providence, except that which is universal; as also he who believes that religion has no other use than to keep the simple in bonds. They especially reason from mere falsities who believe that the Word is not Divine. In short, all those reason from mere falsities who altogether deny truths Divine.

7353. *And they shall go up and come into thy house, and into thy bed chamber.* That this signifies that they shall fill the mind, even to its interiors, is evident from the signification of a house, as the mind of man (see n. 3538, 4973, 5023); and from the signification of a bed chamber, as the interiors of the mind. That bed chambers are the interiors of the mind, is because they are in the inner part of the house. By chambers are signified things interior, and by bed chambers things still more interior, in the following passages — in Isaiah: *Come, My people, enter thou into thy chambers, and shut the door after thee: hide thy-*

*self for a little moment, until the indignation be overpast* (xxvi. 20). And in Ezekiel: *He said unto me, Son of man, hast thou seen what the elders of the* sons *of Israel do in the dark, every man in the chambers of his image* (viii. 12). And in Moses: *Without shall the sword bereave, and in the chambers terror* (Deut. xxxii. 25). And in the Second Book of Kings: *Elisha the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed chamber* (vi. 12). The ancients compared the mind of man to a house, and those things which are within man to chambers. The human mind is indeed as a house, for its components are distinct, scarce otherwise than as are the apartments of a house, those in the midst making the inmost, those at the sides the more external. These were compared to courts, and the parts without that were joined to those within, were compared to porches.

7354. *And upon thy bed.* That this signifies to inmosts, is evident from the signification of a bed, as what is inmost; for since the bed chambers are interiors, the bed which is in it is the inmost.

7355. *And into the house of thy servants and of thy people.* That this signifies all things in the natural, is evident from the signification of a house, as the mind of man, and since it is said of the Egyptians, and of the servants of Pharaoh, it is the natural mind — that a house is the mind, may be seen just above (n. 7353); and from the signification of the servants and people of Pharaoh, as all things in the natural, the things there which serve for confirming falsities being called servants. That people is said of truths, and in the opposite sense of falsities, may be seen above (n. 1259, 1260, 3295, 3581, 4619, 6451, 6465). Hence it is plain that by, into the house of the servants and people of Pharaoh, is signified into all things in the natural.

7356. *And into thine ovens, and into thy kneading-troughs.* That this signifies into the enjoyments of lusts,

is evident from the signification of ovens, as exterior goods, because in them bread is prepared, and exterior goods are those which are in the natural, and are commonly called enjoyments; for interior goods, which are of the loves and their affections when they flow into the natural, are felt there as enjoyments. These are signified by ovens in a good sense, but in the opposite sense, as here, by ovens are signified the enjoyments of lusts, that is, the enjoyments from the loves of hell, which are the loves of self and of the world. The signification is further evident from that of kneadingtroughs, which is also the enjoyments of lusts in the natural, but still more external, because kneadingtroughs are vessels in which dough is prepared for bread. By reasonings entering into the enjoyments of lusts, is meant that it would be the enjoyment of their life to reason from falsities, and thus to deceive and seduce others. The evil also reckon it among their greater enjoyments to spread falsities, to confirm them, to mock at truths, and especially
2 to seduce others. That an oven is the enjoyment of the affections which are of charity and faith, and in the opposite sense the enjoyment of the lusts which are of self-love and the love of the world, is plain from Hosea: *They are all adulterers; they are as an oven heated by the baker; the stirrer ceaseth from kneading his dough. . . . When they make ready their heart like an oven in their lying in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire. They are all hot as an oven, and devour their judges; all their kings are fallen* (vii. 4, 6, 7). An oven stands for the enjoyment of lusts, which are of evils; burning, being hot, a flaming fire, stand for the lusts themselves. That fire is the lust of evil, may be seen above (n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324). That they devour their judges, and that all their kings are fallen, means that goods and truths perish. Every one may see that without an internal sense such as this, it cannot be known what is here meant by all the adulterers

being as an oven heated by the baker, by all growing hot as an oven, by the judges being devoured and the kings fallen. Oven is used in a good sense in Isaiah: *Jehovah* 3 *saith, Whose hearth is in Zion, and His oven in Jerusalem* (xxxi. 9) — where Zion stands for the celestial church, thus for the good of love which is of that church; Jerusalem for the spiritual church, thus for the good of that love, which is the good of charity and of faith therefrom. In this passage oven stands for the interior enjoyment of affections for good and truth; and this because bread which is baked in an oven signifies the good of celestial and spiritual love — that bread signifies this, see above (n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915). And as the signification of an oven is from this, therefore the bread which was baked in an oven for the sacrifices, and was called a minchah, was distinguished from the minchah that was baked in a plate, and from the minchah that was baked in a pan (see Lev. ii. 4, 5, 7): they were varieties of the good of love which were thereby signified.

7357. *And the frogs shall come up both upon thee, and upon thy people, and upon all thy servants.* That this signifies that reasonings from falsities shall be in all things and each, is evident from what was said above (n. 7355); all and each of those who were in the land of Egypt are signified by Pharaoh, his people, and his servants, thus falsities in general and in particular. That by Pharaoh and the Egyptians are signified falsities, has been often shown above. It is to be known that they who are in hell, and who have been deprived of the truths which they had known in the world, cannot do otherwise than speak falsities. Wherefore when any such one speaks, as when they appear in the world of spirits, it is known at once that what he speaks is false. This is known to the upright in the other life from common experience. That they speak nothing but what is false is clear also from the words of the Lord in John: *Ye are of your father the devil, and the desires of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because the truth is not in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it* (viii. 44) — for every one speaks according to the affection of his love, and no one can speak contrary to it, except from dissimulation, hypocrisy, fraud, and deceit, as is the case with the evil when they speak truths. But these truths which they so speak, still with them are falsities. On the other hand, however, they who are in truth from good, cannot but speak truths.

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## THE INHABITANTS AND SPIRITS OF THE PLANET MARS.

7358. The planet Mars appears in the idea of spirits and angels, as the rest of the planets, in its own place constantly, and this to the left in front at some distance in the plane of the breast, and thus beyond the sphere in which are the spirits of our earth. The spirits of one earth are separated from the spirits of another, because the spirits of every earth have reference to some peculiar province in the Greatest Man, and hence are in another and diverse state from the states of the rest; and diversity of state causes them to appear separate from one another, either to the right or to the left, at a greater or less distance.

7359. Spirits from thence came to me, and applied themselves to my left temple, and there breathed on me with their speech, which however I did not understand. It was soft in its flow, nor do I remember ever to have perceived a softer, it being like the softest zephyr. It breathed first upon the left temple, and the left ear from above; and the breathing extended thence to the left eye, and by degrees to the right, and then flowed downward, especially from the left eye, to the lips; and when it was at the lips, it entered through the mouth, and by a way within the mouth, in fact by the Eustachian tube, into the brain. When the breathing came thither, I then understood their speech, and it was given to talk with them. I observed while they were talking with me, that my lips moved, and my tongue also a little, because of the correspondence of interior speech with exterior. Exterior speech is of articulated sound gliding toward the external membrane of the ear, and thence by means of little organs, membranes, and fibres, which are within the ear, is conveyed to the brain.

7360. From this it was given to know, that the speech of the inhabitants of Mars was different from the speech of the inhabitants of our earth. That is to say, it was not sonorous, but almost silent, insinuating itself into the interior hearing and sight by a shorter way. And because it was such, it was fuller and more perfect, fuller of the ideas of thought, thus approaching more nearly the speech of spirits and angels. The very affection of the speech also is represented with them in the face, and its thought in the eyes; for the thought and the speech, also the affection and the face, with them make one. They regard it as wicked to think one thing and speak another, and to will one thing and in the face present another: they do not know what hypocrisy is, and fraudulent dissimulation, and deceit.

7361. That such also was the speech of the most ancient people on this earth, has been given to know by conversation with some of them (see n. 607, 608). To make the matter clearer, I may be permitted again to relate what has been given me to know from experience, of the speech of the most ancient of this earth, as follows. "It was shown me by a certain influx which I cannot describe, what was the speech of those who were of the Most Ancient Church, namely, that it was not articulate, like the vocal speech of

our time, but tacit, produced not by external respiration, but by internal. It was also given to apperceive the nature of their internal respiration, that it proceeded from the navel toward the heart, and thus through the lips without sound when they spoke; and it did not enter into another's ear by an external way, and strike upon what is called the drum of the ear, but by a certain internal way, and in fact by a way there which is now called the Eusta-
2 chian tube. It was shown that by such speech they could much more fully express the feelings of the mind and the ideas of thought, than can be done by articulate sounds or sonorous words, which are also directed by respiration, but external; for there is no vocal word, nor anything in a vocal word, which is not directed by applications of the respiration. But with them it is done much more perfectly, because by internal respiration, which, being interior, is also more perfect, and more applicable and conformable to the very ideas of thought. Moreover, they express themselves by little motions of the lips, and corresponding changes of the face; for, since they were celestial men, whatever they thought shone forth from their faces and eyes, which were conformably varied, the face as to form and life, the eyes as to light. They could in no way present a countenance not in agreement with what they thought; dissimulation, and still more deceit, were held by them as a crime" (n. 1118). Because their speech was such and they had internal respiration, they were able to have fellowship with angels.

7362. The respiration of the spirits of the planet Mars was also communicated to me — that spirits and angels breathe, may be seen above (n. 3884–3894); and it was perceived that their respiration was interior, proceeding from the region of the thorax toward the navel, and thence turning upward through the breast, with an imperceptible breathing toward the mouth. From these and other proofs of experience, it was made evident to me that they were of a celestial genius, thus that they were not unlike those who were of the Most Ancient Church on this earth.

7363. They spoke with me of the life of the inhabitants in their earth, that they are not under governments, but are distinguished into larger and smaller societies, and that they there associate with themselves such as agree with them in disposition. This they know at once from the face and speech, in which they are rarely deceived, and then they are forthwith friends. But they feel no aversion to all others, for they have no aversion, still less hatred. They said also that their consociations are delightful, and that they talk together about what is being done in the societies, especially in heaven; for many of them have open communication with angels in heaven. This is easy to believe, as they are of such a nature and so associated that their societies, taken together through that earth, represent a general angelic society. The societies there are all various, but the Lord conjoins them all by the heavenly form, so as to be one; for a one is made of various particulars suitably arranged into form.

7364. Those in their societies who begin to think perversely, and thence to will perversely, are separated, and left to themselves alone, whence they lead a most wretched life out of all society, in dens or other places, for they are no longer cared for by the rest. Certain societies endeavor to compel such persons to repentance by various methods, but when this fails, they separate themselves from them. Thus they take care lest the lust of dominion and of gain should creep in, that is, lest any from the lust of dominion should subject to themselves the society in which they are, and then others; and lest any from the lust of gain should spoil others of their goods. Every one on that earth lives content with his estate, and every one content with his honor in being called just and a lover of his neighbor. This enjoyment and tranquillity of mind would perish, if those who think and will wickedly were not cast out, and if they did not prudently and severely check the first beginnings of self-love and the love of the world with those into whom they enter; for it was owing to these loves that empires and kingdoms were made out of societies, within which there are few who do not desire to have dominion, and to possess all the property of others, there being few who do what is just and equitable from justice and equity, and still fewer who do good from charity and truth from faith, and not rather from fear of the law, of injury, of life, or of the loss of gain, honor, and reputation on their account.

7365. The subject of the inhabitants and spirits of the planet Mars will be continued at the close of the following chapter.

# CHAPTER EIGHTH.

## THE DOCTRINE OF CHARITY.

7366. It was said above that the love of self and the love of the world make hell with man; and now the quality of those loves is to be told, in order that a man may know whether he is in them, and consequently whether hell or heaven is in him; inasmuch as in man himself is either hell or heaven. That the kingdom of God is within man, the Lord teaches in Luke (xvii. 21), consequently also hell is within him.

7367. The love of self reigns with man, that is, he is in the love of self, when in what he thinks and does he does not regard his neighbor, thus not the public, still less the Lord, but only himself and those who belong to him, consequently when he does all things for the sake of himself and his own; and if for the sake of the public and his neighbor, it is for appearance only.

7368. It is said for the sake of himself and his own, because he with his own and his own with him make one; as when any one does anything for the sake of his wife, children, grandchildren, sons-in-law, or daughters-in-law, he does it for the sake of himself, because they are his; and so when one does anything for the sake of relatives and of friends who favor his love and thereby join themselves to him, for by such conjunction they make one with him, that is, regard themselves in him, and him in themselves.

7369. So far as man is in the love of self, he removes himself from love of the neighbor; consequently so far as a man is in the love of self, he removes himself from heaven, for in heaven is love of the neighbor. Hence also it follows that so far as man is in the love of self, he is in hell, for in hell is the love of self.

7370. The man is in the love of self who despises his neighbor in comparison with himself, who regards him as his enemy if he does not favor and make much of him; he is still more in the love of self who for such reason hates and persecutes his neighbor; and he still more who therefore burns with revenge against him and desires his destruction. Such persons at length love to rage against their neighbor; and the same persons if they are also adulterers, become cruel.

7371. The enjoyment which they perceive in such things is the enjoyment of self-love; this enjoyment with man is infernal enjoyment; everything which is according to the love is enjoyable, and therefore from the enjoyment may be known what the quality of the love is.

7372. From what has now been described (n. 7370), as a test, it is known who are in the love of self. It matters not how they appear outwardly, whether pretentious or unassuming; for such they are in the interior man; and the interior man at this day is hidden by most people, and the exterior is trained to make a show of love for the public and the neighbor, thus for what is contrary to the inner love, and this also for the sake of self and the world.

7373. But the love of the world reigns with man, that is, man is in the love of the world, when in what he thinks and does he regards and intends nothing but his own gain, not caring whether this involves harm to his neighbor and to the public.

7374. They are in the love of the world who desire to possess themselves of the goods of others by artful devices, and still more those who do this by cunning and deceit. They who are in that love envy others their goods and covet them, and so far as they do not fear the laws, take them away, even by robbery.

7375. These two loves increase, so far as the reins are given them, and so far as man is borne along into them; and at length they increase beyond measure, so that they desire to govern not only all things in their own kingdom, but also what is beyond, even to the ends of the earth: yea, those loves when unbridled ascend even to the God of the universe, that is, to such a height that they who are in them wish to climb to the throne of God, and to be worshipped instead of God Himself—according to what is written in Isaiah concerning Lucifer, by whom are meant those who are in these loves and are called Babel: *Thou saidst in thine heart, I will ascend into the heavens, I will exalt my throne above the stars of God; and I will sit upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds, and become like the Most High. Yet thou shalt be cast down to hell* (xiv. 13–15).

7376. From these things it may now be evident that those two loves are the origins of all evils, for they are diametrically opposed to love toward the neighbor, and to love to the Lord; thus diametrically opposed to heaven, where love to the Lord and love toward the neighbor reign. Consequently it is those loves, namely, the love of self and the love of the world, which make hell with man, inasmuch as in hell these two loves reign.

7377. But they are not in these loves who aspire to honors not for the sake of themselves, but for the sake of their country; and who aspire to wealth not for the sake of wealth, but for the sake of the necessaries of life, both for themselves and for their families, also for the sake of the good use on account of which the wealth delights them. With such persons honors and riches are means of doing good.

## CHAPTER VIII.

1. And Jehovah said unto Moses, Say unto Aaron, Stretch forth thy hand with thy rod over the rivers, over the streams, and over the pools, and cause frogs to come up upon the land of Egypt.

2. And Aaron stretched out his hand over the waters of Egypt; and the frog came up, and covered the land of Egypt.

3. And the magicians of Egypt did so with their enchantments, and caused frogs to come up upon the land of Egypt.

4. And Pharaoh called Moses and Aaron, and said, Entreat Jehovah, that He remove the frogs from me, and from my people; and I will send the people away, that they may sacrifice unto Jehovah.

5. And Moses said unto Pharaoh, Have thou honor over me: against what time shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee, and from thy houses; only in the river shall they be left?

6. And he said, Against to-morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto Jehovah our God.

7. And the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people; only in the river shall they be left.

8. And Moses and Aaron went out from Pharaoh: and Moses cried unto Jehovah concerning the frogs which He had brought upon Pharaoh.

9. And Jehovah did according to the word of Moses; and the frogs died out of the houses, out of the courts, and out of the fields.

10. And they gathered them together in heaps and heaps: and the land stank.

11. And Pharaoh saw that there was breathing-time, and

he made heavy his heart, and hearkened not unto them, as Jehovah had spoken.

12. And Jehovah said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, and it shall become lice in all the land of Egypt.

13. And they did so; and Aaron stretched out his hand with his rod, and smote the dust of the land, and there was lice upon man and upon beast; all the dust of the land became lice in all the land of Egypt.

14. And the magicians did so with their enchantments to bring forth lice, but they could not: and there was lice upon man and upon beast.

15. And the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was made strong, and he hearkened not unto them; as Jehovah had spoken.

16. And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he goeth forth to the waters; and say unto him, Thus saith Jehovah, Send My people away, that they may serve Me.

17. For if thou wilt not send My people away, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be filled with swarms of flies, and also the land whereon they are.

18. And I will sever in that day the land of Goshen, on which My people stand, that no swarms of flies shall be there; to the end that thou mayest know that I am Jehovah in the midst of the land.

19. And I will set redemption between My people and thy people: by to-morrow shall this sign be.

20. And Jehovah did so; and there came grievous swarms of flies into the house of Pharaoh, and into the house of his servants, and into all the land of Egypt: the land was destroyed by reason of the swarms of flies.

21. And Pharaoh called Moses and Aaron, and said, Go ye, sacrifice to your God in the land.

22. And Moses said, It is not meet to do so, for we shall sacrifice the abomination of the Egyptians to Jehovah our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

23. We will go three days' journey into the wilderness, and will sacrifice to Jehovah our God, as He hath said unto us.

24. And Pharaoh said, I will send you away, that ye may sacrifice to Jehovah your God in the wilderness; only ye shall not go very far away: entreat for me.

25. And Moses said, Behold, I go forth from thee, and I will entreat Jehovah that He may remove the swarms of flies from Pharaoh, from his servants, and from his people, to-morrow: only let not Pharaoh deal deceitfully any more in not sending the people away to sacrifice to Jehovah.

26. And Moses went out from Pharaoh, and entreated Jehovah.

27. And Jehovah did according to the word of Moses; and He removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

28. And Pharaoh made heavy his heart this time also, and he did not send the people away.

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7378. In this chapter, in the internal sense, the subject is continued of the vastation of those who are in falsities and who infest the upright in the other life. The first two degrees of vastation were described in the preceding chapter, also the third degree in part, which was that they reasoned only from mere falsities. Reasonings from mere falsities are signified by frogs; which subject is continued in this chapter; and then the fourth and fifth degrees of the vastation of those who are in falsities and infest the upright in the other life are treated of. The fourth degree is, that they were in evils which destroyed every good with them, also whatever they had from natural good; these are signified by the lice from the dust of the land. The fifth degree is, that they were in falsities from those evils, whereby every truth would be destroyed; these are signified by the swarms of flies.

## INTERNAL SENSE.

7379. Verses 1–10. *And Jehovah said unto Moses, Say unto Aaron, Stretch forth thy hand with thy rod over the rivers, over the streams, and over the pools, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frog came up, and covered the land of Egypt. And the magicians of Egypt did so with their enchantments, and caused frogs to come up upon the land of Egypt. And Pharaoh called Moses and Aaron, and said, Entreat Jehovah, that He remove the frogs from me, and from my people; and I will send the people away, that they may sacrifice unto Jehovah. And Moses said unto Pharaoh, Have thou honor over me: against what time shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee, and from thy houses; only in the river shall they be left? And he said, Against to-morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto Jehovah our God. And the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people; only in the river shall they be left. And Moses and Aaron went out from Pharaoh: and Moses cried unto Jehovah concerning the frogs which He had brought upon Pharaoh. And Jehovah did according to the word of Moses; and the frogs died out of the houses, out of the courts, and out of the fields. And they gathered them together in heaps and heaps: and the land stank.* "And Jehovah said unto Moses" signifies instruction; "Say unto Aaron" signifies influx of the internal law into the external law; "Stretch forth thy hand with thy rod" signifies the power of internal truth by external truth; "over the rivers, over the streams, and over the pools" signifies against falsities; "and cause frogs to come up upon the land of Egypt" signifies reasonings from mere falsities. "And Aaron stretched out his hand over the waters of Egypt" signifies the effect of the power of internal truth by external truth against falsities; "and the frog came up" signifies reasonings from mere falsities; "and covered the land of Egypt" signifies the natural mind that it was made such. "And the magicians of Egypt did so with their enchantments" signifies the abuse of Divine order, whence was presented what was like in external form; "and caused frogs to come up upon the land of Egypt" signifies as to reasonings from the natural mind. "And Pharaoh called Moses and Aaron" signifies the presence of the law Divine; "and said, Entreat Jehovah" signifies humiliation from weariness; "that He remove the frogs from me, and from my people" signifies that they should not be driven to reasoning from mere falsities; "and I will send the people away, that they may sacrifice unto Jehovah" signifies that they would then leave those who were of the spiritual church to worship their God. "And Moses said unto Pharaoh" signifies answer; "Have thou honor over me" signifies that the law * Divine ought to be trusted; "against what time shall I entreat for thee, and for thy servants, and for thy people" signifies intercession for those who are in falsities and infest; "to destroy the frogs from thee, and from thy houses" signifies that reasonings may cease; "only in the river shall they be left" signifies that they should remain with falsities where they are. "And he said, Against tomorrow" signifies forever. "And he said, Be it according to thy word" signifies confirmation thence; "that thou

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* *Vero* in n. 7395, but here *Legi*.

mayest know that there is none like unto Jehovah our God," signifies that there is one God, and none besides Him. "And the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people" signifies that they should not be driven to reasoning from mere falsities; "only in the river shall they be left" signifies that they should remain with falsities where they are. "And Moses and Aaron went out from Pharaoh" signifies separation from those who reasoned from mere falsities; "and Moses cried unto Jehovah concerning the frogs which He had brought upon Pharaoh" signifies intercession. "And Jehovah did according to the word of Moses" signifies that it was so done according to the Word of the Lord; "and the frogs died out of the houses, out of the courts, and out of the fields" signifies that reasonings from mere falsities ceased with them in the natural throughout. "And they gathered them together in heaps and heaps" signifies that those reasoning falsities were arranged in groups in the natural; "and the land stank" signifies filthiness and loathsomeness therefrom.

7380. *And Jehovah said unto Moses.* That this signifies instruction, is evident from the signification of saying, as instruction (see n. 7186, 7304). What is signified by saying, in the historicals of the Word, is plain from what follows, which it involves. That it here signifies instruction, is because it is said by Jehovah what was further to be done; Moses also represents the law Divine, by which instruction from Jehovah is given.

7381. *Say unto Aaron.* That this signifies the influx of the internal law into the external law, is evident from the representation of Moses, as the law Divine (see n. 6723, 6752); and from the representation of Aaron, as the doctrine of good and truth (n. 6998, 7089) — the doctrine of good and truth which Aaron represents is nothing else than the external law, existing from the internal law, that is, through the internal law from the Divine; and from the

signification of saying, as influx (n. 6152, 6291, 7291). Saying here is influx because Moses was to say to Aaron, and Moses is the internal law, and Aaron the external, and influx from the Divine takes place through the internal into the external. The internal law is the truth Divine itself, as it is in heaven, and the external law is the truth Divine as it is in the earth; thus the internal law is truth accommodated to angels, and the external law is truth ac-
2 commodated to men. Since the internal law which Moses represents is truth accommodated to angels, and the external law which Aaron represents is truth accommodated to men, it is permitted to say something about the one and the other. Truth accommodated to angels is for the most part incomprehensible to men, as is evident from this, that things are seen and spoken in heaven such as eye has never seen, nor ear has ever heard. The reason is that what is spoken among angels is spiritual, abstracted from natural, consequently remote from the ideas and expressions of human speech; for man has formed his ideas from the things in nature, and indeed in grosser nature, that is, from what he has seen in the world and upon the earth and has touched by sense, which things are material. The ideas of interior thought with man, though they are above material things, still terminate in material things, and where they terminate, there they appear to be, and hence is his perception of what he thinks. From this it is plain how it is with the truth of faith, and what is its quality, which falls into the thought of man and is called the external
3 law and is represented by Aaron. To illustrate this by an example: man can in no wise think without the idea of time and space, which idea adheres to almost everything which he thinks; if the idea from time and space were taken away from man, he would not know what he thinks, and scarcely whether he thinks. But in the ideas of angels there is nothing from time and space, but instead thereof are states, and this because the natural world is distin-

guished from the spiritual world by time and space. Time and space are in the natural world, and instead thereof are states in the spiritual world, because in the natural world the sun seems by apparent revolutions to make days and years, and to divide the days into four times, night, morning, noon, and evening, and years also into four times, winter, spring, summer, and autumn, and also to do this by variations of light and shade, and of heat and cold: hence are the ideas of time and of its variations. The ideas of space arise from measuring by times, therefore where the one is, there is the other. But in the spiritual 4
world, the Sun of heaven, whence come spiritual light and spiritual heat, does not make apparent rotations and revolutions, and thus induce ideas of time and space. The light which is from that Sun is truth Divine, and the heat which is from it is good Divine. From these arise ideas of states with angels, the state of intelligence and faith from truth Divine, and the state of wisdom and love from good Divine. To the variations of these states with angels correspond the states of light and shade in the world, as also states of heat and cold, which are from the sun when he makes times and measures spaces. From this example it may be in some degree evident what is the quality of internal truth, or truth accommodated to angels, which is called the internal law, and also what is the quality of external truth, or truth accommodated to men, which is called the external law; also whence it is that what angels speak among themselves is to man incomprehensible and unutterable.

7382. *Stretch forth thy hand with thy rod.* That this signifies the power of internal truth by external truth, is evident from the signification of a hand, as spiritual power, which is of internal truth; and from the representation of a rod, as natural power, which is of external truth (see n. 6947, 6948). That all power in the spiritual world is of truth, may be seen above (n. 3091, 3387, 4931, 6344, 6423, 6948). Since Moses represents the internal law, which is the same as internal truth, and Aaron represents the external law, which is the same as external truth, and as internal truth flows into external and gives it power (n. 7381), therefore by the word of Moses to Aaron, Stretch forth thy hand with thy rod, is signified the power of internal truth by external truth.

7383. *Over the rivers, over the streams, and over the pools.* That this signifies against falsities, is evident from the signification of the rivers and streams of Egypt, as the doctrines of falsity (see n. 7323); and from the signification of pools, as knowledges serviceable to them (see n. 7324); thus falsities are here signified by rivers, streams, and pools.

7384. *And cause frogs to come up upon the land of Egypt.* That this signifies reasonings from mere falsities, is evident from what has been already shown (n. 7351, 7352). Frogs also correspond to reasonings from falsities, for all things in the natural world have correspondence with those which are in the spiritual world; and this because the natural exists by the spiritual. Therefore all nature is a theatre representative of the spiritual world (n. 2758, 3483, 4939).

7385. *And Aaron stretched out his hand over the waters of Egypt.* That this signifies the effect of the power of internal truth by external truth against falsities, is evident from the representation of Aaron, as the doctrine of truth and good, thus external truth (see n. 6998, 7009, 7089); from the signification of hand, as power (n. 878, 4931–4937) — here the power of internal truth by external, as above (n. 7382); and from the signification of the waters of Egypt, as falsities (n. 6693, 7307). The effect is signified by stretching out the hand and the frogs coming up. From this it is plain that by Aaron's stretching forth his hand over the waters of Egypt, is signified the effect of the power of internal truth by external truth against falsities.

7386. *And the frog came up.* That this signifies reasonings from mere falsities, is evident from what was said above (n. 7384).

7387. *And covered the land of Egypt.* That this signifies the natural mind that it was made such, is evident from the signification of covering, because this is said of the natural mind, that it was filled with falsities and reasonings therefrom, thus that it was made such; and from the signification of the land of Egypt, as the natural mind (see n. 5276, 5278, 5280, 5288, 5301).

7388. *And the magicians of Egypt did so with their enchantments.* That this signifies the abuse of Divine order, whence was presented what was like in external form, may be seen above (n. 7296, 7297, 7337), where are like words.

7389. *And caused frogs to come up upon the land of Egypt.* That this signifies as to reasonings from the natural mind, is evident from the signification of frogs, as reasonings from mere falsities (see n. 7351, 7352, 7384); and from the signification of the land of Egypt, as the natural mind — of which just above (n. 7387).

7390. *And Pharaoh called Moses and Aaron.* That this signifies the presence of the law Divine, is evident from the signification of calling, as presence (see n. 6177) — that calling means presence is because calling is wishing to speak with one and to communicate what one thinks; and in the other life it is from a law of order that he is presented to view with whom one wishes to speak and to communicate what he thinks; from the representation of Pharaoh, as those who are in falsities and infest — of which frequently above; from the representation of Moses, as the internal law; and from the representation of Aaron, as the external law (n. 7381).

7391. *And said, Entreat Jehovah.* That this signifies humiliation from weariness, is evident from the signification of entreating Jehovah, as humiliation; for he who entreats is in humiliation, and likewise he who requests another to entreat for him. To entreat is humiliation, because angels do not attend to the entreaty, but to the humiliation in which man is when he entreats, entreaty without humiliation being only vocal sound which does not come to the hearing and perception of angels. That weariness is the cause, namely, the weariness of reasoning from mere falsities, will be seen in what now follows.

7392. *That He remove the frogs from me, and from my people.* That this signifies that they might not be driven to reasoning from mere falsities, is evident from the signification of removing, as not to be driven — for the cause of the entreating was weariness arising from being driven to reasoning from mere falsities; from the signification of frogs, as the reasonings from mere falsities (see n. 7351, 7352); and from the representation of Pharaoh and the Egyptians, as those who are in falsities and infest — of which frequently above. 2 As to the weariness which is the cause of the entreaty or humiliation of those who infest, it is to be known that this is unpleasant to them, since by reasonings from mere falsities they are not able to do evil, inasmuch as the upright, here those of the Lord's spiritual church who were infested, laugh at mere falsities, which are negations of truth; but by the falsities from fallacies and appearances by which truths are falsified, which falsified truths are signified by the blood into which the waters in Egypt were turned (n. 7317, 7326), they could do evil, because fallacies and appearances seduce, being as a shade and veil to truths. And because they cannot do evil by reasonings from mere falsities, that is, from utter negations of truth, it becomes unpleasant to them, and therefore they deprecate it; for nothing delights the infernal but to do evil in every way possible; and this because doing evil is the very enjoyment of their life, so that it is their very life; therefore when they are not permitted to do evil, they are in weariness. This is why Pharaoh prayed for deliverance from the evil of the frogs, but not from the evil of the blood, of which above, nor from the evil of the lice, of which below; for by the evil of the frogs is signified infestation by reasonings from mere falsities, by which reasonings they cannot do evil; but by the evil of the blood is signified infestation by falsities from fallacies and appearances, which infestation is enjoyable to them, because by it they can do evil; and by the evil of the lice are signified evils which are enjoyable to them because they are evils. 3 All those perceive enjoyment in doing evil in the other life, who in the world do not do good to the neighbor for the sake of the neighbor, nor to their country for the sake of the country, nor to the church for the sake of the church, but for the sake of themselves; thus who do not do truth and good for the sake of truth and good. That they have enjoyment in doing evil, does not appear clearly in the world, because the external man conceals it; but in the other life when externals are taken away and man is left to his interiors, then this enjoyment comes forth and manifests itself; and thus they are in hell, for all who are in hell love to do evil, but all who are in heaven love to do good.

7393. *And I will send the people away, that they may sacrifice unto Jehovah.* That this signifies that they would then leave those who were of the spiritual church to worship their God, is evident from the signification of sending away, as releasing (see n. 7312, 7349, 7350); from the representation of the sons of Israel, as those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of sacrificing to Jehovah, as worshipping their own God. That sacrifices signified all worship in general, may be seen above (n. 6905); thus here worshipping is signified.

7394. *And Moses said unto Pharaoh.* That this signifies answer, is evident from the signification of saying, because it is to Pharaoh who just now spoke, as answer — as also above (n. 7103).

7395. *Have thou honor over me.* That this signifies that truth Divine was to be trusted, is evident from the signification of having honor, as trusting; and from the representation of Moses, as the law Divine (see n. 6723, 6752), consequently truth Divine (n. 6771, 7014, 7382).

7396. *Against what time shall I entreat for thee, and for thy servants, and for thy people.* That this signifies intercession for those who are in falsities and infest, is evident from the signification of entreating, because for another, as intercession; and from the representation of Pharaoh, as those who are in falsities and infest (n. 7107, 7110, 7126, 7142, 7317); and because these are represented by Pharaoh, when his servants and his people are also added, then all and each are meant, for servants are those who are of a lower degree and serve, people are the individuals. Empires and kingdoms are represented in heaven as a man, and the societies therein as the members of that man; but the king as the head. This representation has its ground in this, that the whole heaven represents one man, and the societies therein his members, and this according to their functions. Thus it may be evident how beautiful and enjoyable would be the representation of an empire, kingdom, and society in heaven, if they were so conjoined among themselves by charity and faith. The Lord also, wherever this can be done, so conjoins societies, for the Divine truth itself which proceeds from the Lord, introduces that order wherever it is received. Hence that order is in heaven; it is also on earth, but the societies which constitute it are scattered through the whole world, and are of those who are in love to Him and in charity toward the neighbor. But those scattered societies are collected by the Lord that they may also represent one man, as do the societies in heaven. These societies are not only within the church, but also out of it, and taken together are called the church of the Lord, scattered, and gathered from the good in the whole world, which is also called a communion. This communion or church is the Lord's kingdom on earth conjoined to His kingdom in the heavens, and thus to the Lord Himself.

7397. *To destroy the frogs from thee, and from thy houses.* That this signifies that reasonings may cease, is evident from the signification of frogs, as reasonings from mere falsities (see n. 7351, 7352, 7384); from the signification of destroying, as causing to cease — for destroying is said of the frogs, but ceasing of reasonings; from the representation of Pharaoh, from whom the frogs were to be destroyed, as those who are in falsities and infest — see just above (n. 7396); and from the signification of houses, as what is of the natural mind. That a house is the natural mind may be seen above (n. 4973, 5023, 7353); hence houses in the plural are what is therein.

7398. *Only in the river shall they be left.* That this signifies that they should remain with falsities where they are, is evident from the signification of river, here the river of Egypt, as falsity (see n. 6693, 7307); and from the signification of being left, as remaining. With this the case is, that whatever enters in with man, remains with him, especially what is received from affection. It is believed that what enters in is altogether effaced and cast out, when man no longer remembers it; yet it is not effaced or cast out, but it abides either in the interior memory, or in the exterior, among things which have become familiar. For what becomes familiar, is as it were natural, which flows of itself, and is not stirred up by conscious recalling from the memory. It is as with the speech of man, the expressions of which flow spontaneously from thought, also the gestures and actions, and even the gait; also the thinking. These enter in successively from infancy, and in time become familiar, and then flow spontaneously. From these as well as from other similar facts, it is evident that all things which enter in with man, remain, and that what has become habitual, that is, familiar, is no longer perceived to be in man, when yet it is in him. Thus it is with the falsities and evils which enter in with man, and also with truths and goods. It is such things that form him and determine his quality. That all things which man has seen, heard, spoken, and done, are inscribed, may be seen above (n. 2474, 2489). From this it is now plain how it is to be understood that reasonings would remain with falsities where they are; for falsities after they are removed, have their allotted places elsewhere in the natural, and with falsities the attempt and lust of reasoning; but not as before in the midst directly under the mind's view. Hence it is that, as related in what follows, the frogs were gathered together in heaps, and the land stank by reason of them, whereby is signified that those reasoning falsities were arranged in groups in the natural, and there came filthiness and loathsomeness therefrom — see below (n. 7408, 7409).

7399. *And he said, Against to-morrow.* That this signifies forever, is evident from the signification of to-morrow, as forever, and to eternity (see n. 3998).

7400. *And he said, Be it according to thy word.* That this signifies confirmation thence, is evident without explication.

7401. *That thou mayest know that there is none like unto Jehovah our God.* That this signifies that there is one God, and none besides Him, is evident from this, that when in the historical sense it is said that there is none like Jehovah God, in the internal sense it is understood that there is no God besides Him, and because there is none besides Him, that there is one God. In the Word it is sometimes said that there is none like Jehovah God, also that there is no God like Him; it was so said in the Word because at that time in the land where the church was, as also in the lands where the church was not, they worshipped many gods, and every one preferred his own god to the god of another. They distinguished these gods by names, and the God of the Israelites and Jews by the name Jehovah. The Jews and Israelites themselves believed also that there were many gods, but from the miracles, that Jehovah was greater than the rest; therefore also when miracles ceased, they immediately lapsed into the worship of other gods — as is manifest from the historicals of the Word. That there is one God and none besides Him, they said indeed with the mouth, but did not believe with the heart. This is why it is said in the Word that Jehovah is greater than other gods, and there is none like Him — as in David: *Who is a great God like* Thee? *Thou art the God that doest wonders* (Ps. lxxvii. 13, 14). Again: *Who is like unto Jehovah our God?* (cxiii. 5.) Again: *Jehovah is a great God; and a great king above all gods* (Ps. xcv. 3). Again: *Jehovah is great and greatly to be praised: He is to be feared above all gods* (Ps. xcvi. 4). Therefore also Jehovah is called *God of gods*, and *Lord of lords* (Ps. cxxxvi. 2, 3: Dan. ii. 47). That this means nevertheless in the internal sense that there is one God, and none besides Him, is plain in Isaiah: *Remember the former things of old: for I am God, and there is no God else . . . and there is none like Me* (xlvi. 9).

7402. *And the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people.* That this signifies that they should not be driven to reason from mere falsities, is evident from the signification of the frogs being removed, as not to be driven to reason from mere falsities — of which above (n. 7392); from the representation of Pharaoh, as those who are in falsities and infest — of which also above; from the signification of houses, as the things of the natural mind (see n. 7397); and from the signification of his servants and people, as all and each who are in falsities and infest — of which also above (n. 7396).

7403. *Only in the river shall they be left.* That this signifies that they should remain with falsities where they are, is evident from what was said above (n. 7398), where are the same words.

7404. *And Moses and Aaron went out from Pharaoh.* That this signifies separation from those who reasoned from falsities, is evident from the signification of going out, as being separated; from the representation of Moses and Aaron, as the law Divine, Moses the internal law, and Aaron the external (see n. 7381); and from the representation of Pharaoh, as those who are in falsities and infest (see n. 7396), here who infest by reasonings from mere falsities.

7405. *And Moses cried unto Jehovah concerning the frogs which He had brought upon Pharaoh.* That this signifies intercession, is evident from what goes before, thus without further explication.

7406. *And Jehovah did according to the word of Moses.* That this signifies that it was so done according to the word of the Lord, is evident from this, that what Moses entreated, was indeed from the mouth of Moses, but still from the Lord; for whatever man thinks and then speaks, and whatever he wills and then does, flows in, the man being merely a recipient organ (see n. 6189–6215, 6307–6327, 6466–6495, 6598–6606, 6613–6626); so it was with what Moses spake and did; therefore by Jehovah here doing according to the word of Moses, is signified that it was so done according to the word of the Lord. That Jehovah in the Word is the Lord, may be seen above (n. 1343, 1736, 2921, 3023, 3035, 5663, 6281, 6303, 6905).

7407. *And the frogs died out of the houses, out of the courts, and out of the fields.* That this signifies that reasonings from mere falsities ceased among them in the natural throughout, is evident from the signification of dying, as ceasing; from the signification of frogs, as reasonings from mere falsities — of which above; from the signification of houses, as what is of the natural mind — of which above (n. 7397), here what is interior there; from the signification of courts, as the exteriors of the natural mind — that the natural is interior and exterior may be seen above (n. 3293, 3294, 4570, 5118, 5497, 5649); and from the signification of fields, as what is more general, thus still more external, for fields are outside of the houses and courts. Thus by the frogs dying out of the houses, out of the courts, and out of the fields, is signified that reasonings from mere falsities ceased in the natural throughout.

7408. *And they gathered them together in heaps and heaps.* That this signifies that those false reasonings were arranged in groups in the natural, is evident from the signification of being gathered together in heaps and heaps, as being arranged in groups. Being gathered together in heaps has this signification because all things in the mind of man are arranged into series, and as it were into groups; and into series within series, or into groups within groups (see n. 5339, 5530, 5881). That there is such an arrangement, is plain from the arrangement of all things in the body, where fibres are seen arranged into fascicles, and glandules into glands, and this everywhere in the body, and still more perfectly in the purer parts not discernible by the naked eye. This grouping is especially to be seen in the brain, in the two substances there, one of which is called cortical and the other medullary. It is similar in the purer things, and finally in the purest of all, where the forms which receive them are the very forms of life. That 2 forms or substances are recipient of life, may be evident from the particulars seen in living creatures; also that recipient forms or substances are arranged in the way most suitable for inflow of life. Without the reception of life in substances, which are forms, there would be no living thing in the natural world, nor in the spiritual world. Series of the purest filaments, like fascicles, constitute those forms. It is the same with those things therein which are highly modified; for modifications receive their form from the forms which are the substances in which they are and from which they flow, inasmuch as substances or forms are the determining subjects. The learned have regarded what is of the life of man, that is, of his thought and will, as without recipient substances or forms, for the reason that they believed life or the soul to be something either flamy or ethereal, thus such as after death would be dissipated; hence comes the insane persuasion of many, that there is no life after death. From these things it may be evident how it is to be understood, that reasoning falsities are arranged in groups in the natural.

7409. *And the land stank.* That this signifies filthiness and loathsomeness therefrom, is evident from the signification of stinking, as what is filthy and loathsome (n. 4516, 7161, 7319); and from the signification of land, here the land of Egypt, as the natural mind (n. 5276, 5278, 5280, 5288, 5301).

7410. Verses 11–15. *And Pharaoh saw that there was breathing-time, and he made heavy his heart, and hearkened not unto them, as Jehovah had spoken. And Jehovah said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, and it shall become lice in all the land of Egypt. And they did so; and Aaron stretched out his hand with his rod, and smote the dust of the land, and there was lice upon man and upon beast; all the dust of the land became lice in all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: and there was lice upon man and upon beast. And the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was made strong, and he hearkened not unto them; as Jehovah had spoken.* "And Pharaoh saw that there was breathing-time" signifies that weariness ceased; "and he made heavy his heart" signifies obstinacy; "and hearkened not unto them" signifies non-obedience; "as Jehovah had spoken" signifies according to prediction. "And Jehovah said unto Moses" signifies instruction anew; "Say unto Aaron" signifies influx of the internal law into the external law; "Stretch out thy rod" signifies that he should show Divine power; "and smite the dust of the land" signifies that it should remove away what was condemned in the natural; "and it shall become lice" signifies that hence shall arise evils; "in all the land of Egypt" signifies through the whole natural mind. "And they did so" signifies effect; "and Aaron stretched out his hand with his rod" signifies the power of internal truth by external truth; "and smote the dust of the land" signifies that things condemned were removed; "and there was lice upon man and upon beast" signifies the interior and exterior evils of lusts thence; "all the dust of the land became lice in all the land of Egypt" signifies that those things were from what was condemned. "And the magicians did so with their enchantments to bring forth lice" signifies an attempt to pervert Divine order, and to present the same appearance in these things also; "but they could not" signifies in vain; "and there was lice upon man and upon beast" signifies the interior and exterior evils of lusts. "And the magicians said unto Pharaoh" signifies perception and its communication with those who were in evils; "This is the finger of God" signifies that the power was from the Divine; "and Pharaoh's heart was made strong" signifies obstinacy; "and he hearkened not unto them" signifies non-obedience; "as Jehovah had spoken" signifies according to prediction.

7411. *And Pharaoh saw that there was breathing-time.* That this signifies that weariness ceased, is evident from the signification of there being breathing-time, as that there was no longer what was unenjoyable, thus that there was no longer weariness. That it was wearisome and unenjoyable to them to reason from mere falsities, may be seen above (n. 7392). What is enjoyable causes man to breathe freely and fully, but what is unenjoyable, not freely and fully; hence it is that by there being breathing-time, is signified that what was unenjoyable or wearisome ceased.

7412. *And he made heavy his heart.* That this signifies obstinacy, is evident from the signification of the heart being made heavy, also of being hardened, and made strong, as obstinacy (see n. 7272, 7300, 7305).

7413. *And hearkened not unto them.* That this signifies non-obedience, is evident from what was said above (see n. 7224, 7275, 7301, 7339), where are like words.

7414. *As Jehovah had spoken.* That this signifies according to prediction, may be seen above (n. 7302, 7340).

7415. *And Jehovah said unto Moses.* That this signifies instruction anew, may be seen above (n. 7186, 7226, 7267, 7304, 7380).

7416. *Say unto Aaron.* That this signifies the influx of the internal law into the external law, may be seen also above (n. 7381).

7417. *Stretch out thy rod.* That this signifies that it should show Divine power, is evident from the signification of stretching out, as exercising and showing, as above; and from the signification of a rod, as power (see n. 4013, 4015, 4876, 4936, 6947, 7011, 7026); which power was Divine because Aaron had no power, still less was the power in the rod; but the power was exercised through Aaron and his rod. It was exercised through the rod because what was done within the church by Divine command was done by representatives — this was before the Lord's coming — thus by stretching out of the hand and rod, because the arm and hand correspond to power, and hence also a rod. That before the coming of the Lord what was done within the church by Divine command, was done by representatives, was because all things and each represented the Lord and His kingdom in the heavens and His kingdom in the earths, or the church. That this is so may also be evident from the Word, in which all things and each in the supreme sense treat of the Lord, and in the internal sense treat of His kingdom and church.

7418. *And smite the dust of the land.* That this signifies that it should remove what was condemned in the natural, is evident from the signification of smiting, as removing; from the signification of dust, as what is condemned, or damned — of which in what follows; and from the signification of the land, here the land of Egypt, as the natural mind (n. 7409). Dust is what is damned, because the places where evil spirits are, at the sides beneath the soles of the feet, appear as earth, and such as is untilled and dry, under which are certain hells. This earth is called damned, and the dust there signifies what is damned. It has sometimes been given to see that the evil spirits shook off the dust there from their feet, when they would deliver one to damnation. This was seen to the right a little in front, in the borders of the hell of the magicians, where the spirits are cast into their hell who during their life in the world have been in the knowledge of faith, and still have lived a life of evil. Hence it is that by dust is signified what is damned, and by shaking off the dust, condemnation. It was from this signification that the Lord 2 commanded His disciples to shake off the dust of their feet if they were not received — as in Matthew: *Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city* (x. 14, 15: Mark vi. 11: Luke ix. 5; x. 10–12). By the disciples here are not meant disciples, but all things of the church, thus all things of faith and charity (n. 2089, 2129, 2130, 3354, 3858, 3913, 6397); by not receiving nor hearing, is signified rejecting the truths of faith and the goods of charity; and by shaking off the dust of the feet, condemnation. It would be more tolerable for Sodom and Gomorrah than for that city, because by Sodom and Gomorrah are meant those who are in evil of life, but who have known nothing of the Lord and the Word, and thus could not receive. Hence it may be evident that not the house or city which would not receive the disciples is meant, but those who are within the church

and do not live the life of faith. Every one may see that a whole city could not be condemned because they did not receive the disciples and at once acknowledge the new
3 doctrine which they preached. By the dust also which was formerly put on the head when in grief and repentance, is signified what was condemned — as in Jeremiah: *The elders of the daughter of Zion sit upon the ground, they keep silence; they have cast up dust upon their heads; they have girded themselves with sackcloth; the virgins of Jerusalem hang down their heads to the ground* (Lam. ii. 10). And in Ezekiel: *They shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes* (xxvii. 30). And in Micah: *Weeping weep not in the house of Aphrah; roll thyself in the dust* (i. 10). And in the Apocalypse: *They cast dust upon their heads, and cried weeping and wailing* (xviii. 19); and also in the historical parts of the Word throughout. By dust on the head, and also by casting down the body and head to the earth, and there rolling in the dust, was represented humiliation, which when genuine is such that the person acknowledges and perceives himself condemned, but taken from condemnation by the Lord (n. 2327, 3994, 4347,
4 5420, 5957). By the dust into which the golden calf which they made in the wilderness was stamped and ground, is also signified what is damned — of which we read thus in Moses: *I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it small, until it was as fine as dust: and I cast the dust thereof into the brook that descended out of the mountain* (Deut. ix. 21). By dust also is signified what is damned in the following: *Jehovah God said unto the serpent . . . Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life* (Gen. iii. 14). And in Micah: *Feed Thy people . . . as in the days of old. . . . The nations shall see, and be ashamed of all their might. . . . They shall lick the dust like a serpent* (vii. 14, 16, 17). And in Isaiah: *Dust shall*

*be the serpent's meat* (lxv. 25). Again: *Come down, and sit in the dust, O virgin daughter of Babylon* (xlvii. 1). And in David: *Our soul is bowed down to the dust: our belly cleaveth unto the earth* (Ps. xliv. 25). Again: *My soul cleaveth unto the dust: quicken Thou me* (Ps. cxix. 25). Dust in the Word signifies also the grave, likewise what is lowly, and what is numerous.

7419. *And it shall become lice.* That this signifies that hence shall arise evils, is evident from the signification of lice, as evils; but what evils they are, and from what origin, may be evident from the correspondence of evils with such vermin, that they are especially the evils which are in the sensual, or in the wholly external man. The correspondence is such, because lice are in the outer skin and under filth and a scab. Such also is the sensual of those who have been in the knowledge of faith, but in the life of evil. When that knowledge is taken from them, as is done with such in the other life, they are then of a gross and stupid mind: they have sometimes been seen, filthy and loathsome. Infestations by evils are signified by their biting. That such is the signification of lice cannot be confirmed by other passages from the Word, for they are mentioned elsewhere only in David when speaking of Egypt (Ps. cv. 31).

7420. *In all the land of Egypt.* That this signifies through the whole natural mind, is evident from the signification of the land of Egypt, as the natural mind (see n. 5276, 5278, 5280, 5288, 5301).

7421. *And they did so.* That this signifies the effect, is evident without explication.

7422. *And Aaron stretched out his hand with his rod.* That this signifies the power of internal truth by external truth, is evident from what was said above (n. 7382), where are like words.

7423. *And smote the dust of the land.* That this signifies that things condemned were removed, is evident from what was said above (n. 7418.)

7424. *And there was lice upon man and upon beast.* That this signifies that interior and exterior evils of lusts were thence, is evident from the signification of lice, as evils (see n. 7419); from the signification of man, as good (n. 4287, 5302), thus in the opposite sense evil; and from the signification of beast, as affection for good, and in the opposite sense affection for evil, or lust (n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 2179, 2180, 3218, 3519, 5198); but when man and beast are named together, then by man is signified interior good, and in the opposite sense interior evil, and by beast exterior good, and in the opposite sense exterior evil. By man is signified interior good or evil because he is man from his internal man and its quality, but not from the external man; for the external man is not man without the internal; and that the external may be also man, it must be wholly subordinated to the internal, so as not to act from itself, but from the internal. By a beast is signified exterior good, and in the opposite sense exterior evil, because beasts have not an internal such as man has; the internal which they have is merged in the external, so that it is one with it, and together with it looks downward or toward the earth, without any elevation toward what is interior. It is said, evils of lusts, because all evils are of lust, inasmuch as lusts are of loves. Interior evils are distinguished from exterior by this, that they are such as are of thought and will, but exterior evils are such as are of act. That there may be interior evils and not exterior, is plain from this, that a man may be evil, and yet in outward form appear as an upright man, and even as a man of faith and conscience. Some also know how to appear as angels, when yet interiorly they are devils; so far the interior form which is of the spirit may differ from the exterior which is of the body.

7425. *All the dust of the land became lice in all the land of Egypt.* That this signifies that those things were from what was condemned, is evident from the signification of the dust of the land, as what is condemned — of which above (n. 7418); from the signification of lice, as evils (n. 7419); and from the signification of the land of Egypt, as the natural mind — of which also above (n. 7420).

7426. *And the magicians did so with their enchantments to bring forth lice.* That this signifies an attempt to pervert Divine order, and to present the same appearance in these things also, is evident from the signification of did so, as an attempt to do the same thing, for it follows that they could not; from the signification of magicians and enchantments, as to pervert Divine order, and to present the same appearance in the external form (see n. 7296, 7297, 7337); and from the signification of bringing forth lice, as producing the evils signified by lice (n. 7419).

7427. *But they could not.* That this signifies in vain, is evident without explication.

7428. *And there was lice upon man and upon beast.* That this signifies evils interior and exterior, is evident from what was said above (n. 7424), where are like words.

7429. *And the magicians said unto Pharaoh.* That this signifies perception and communication with those who are in evils, is evident from the signification of saying, as perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509, 5743), as also communication (n. 3060, 4131, 6228, 7291, 7381); from the signification of magicians, as those who pervert Divine order and present the same appearance in the external form — of which just above (n. 7426); and from the representation of Pharaoh, as those who are in falsities and infest (n. 6651, 6679, 6683, 7107, 7110, 7126, 7142, 7317), here those who are in evils, because they are now in a state of evil, after false reasonings have been taken away, as is plain from what goes before.

7430. *This is the finger of God.* That this signifies that the power was from the Divine, is evident from the signification of the finger of God, as power from the Di-

vine; the finger is power because fingers are of the hands, and by hands is signified power (see n. 878, 4931–4937, 6344, 6424, 6948). That finger is power, is evident also from the following passages: *When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained* (Ps. viii. 3). And in Luke: *Jesus said, If I by the finger of God cast out devils, surely the kingdom of God is come unto you* (xi. 20). That Jesus took the deaf man who had an impediment in his speech apart from the people, *and put His finger into his ears, and spat, and touched his tongue* (Mark vii. 32, 33), was also a represent-
2 ative of Divine power. That finger represents power is plain also from the rites of the church among the Jews, that blood should be put upon the thumb, and that the priest should sprinkle the blood with his finger, concerning which it is thus written in Moses: *Thou shalt kill the ram . . . and put of the blood . . . upon the thumb of the right hand* of Aaron and his sons, *and upon the great toe of their right foot* (Exod. xxix. 20). *The priest shall take of the blood of the trespass-offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed* from the leprosy, *and upon the thumb of his right hand, and upon the great toe of his right foot. . . .* Afterward *the priest shall dip his right finger in the oil which is upon the palm of his left hand, and shall sprinkle of the oil with his finger seven times before Jehovah: and of the rest of the oil, which is upon the palm of his hand, the priest shall put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot* (Lev. xiv. 14, 16, 17). *Thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger* (Exod. xxix. 12; as also Lev.
3 iv. 6; ix. 9). That all those acts signified arcana of heaven and holy things, is evident from this, that the Word is from the Divine and inspired as to every tittle (Luke xvi. 17), and thus as to these particulars. That the thumb and fin-

ger are the power of good by truth, is plain here from the internal sense. Power is also signified by finger in David: *Blessed be Jehovah who teacheth my hands combat, and my fingers war* (Ps. cxliv. 1), and in Isaiah: *He shall not look to the altars, the work of his hands, and . . . that which his fingers have made* (xvii. 8). Altars stand for worship in general (n. 4541); the work of the hands, and what the fingers have made, for such things as are from the proprium, thus which are from man's own power.

7430½. *And Pharaoh's heart was made strong.* That this signifies obstinacy, may be seen above (n. 7272).

7431. *And he hearkened not unto them.* That this signifies disobedience, may be seen above (n. 7224, 7275, 7301, 7339).

7432. *As Jehovah had spoken.* That this signifies according to prediction, may be seen also above (n. 7302, 7340, 7414).

7433. Verses 16–20. *And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he goeth forth to the waters; and say unto him, Thus saith Jehovah, Send My people away, that they may serve Me. For if thou wilt not send My people away, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be filled with swarms of flies, and also the land whereon they are. And I will sever in that day the land of Goshen, on which My people stand, that no swarms of flies shall be there; to the end that thou mayest know that I am Jehovah in the midst of the land. And I will set redemption between My people and thy people: by to-morrow shall this sign be. And Jehovah did so; and there came grievous swarms of flies into the house of Pharaoh, and into the house of his servants, and into all the land of Egypt: the land was destroyed by reason of the swarms of flies.* "And Jehovah said unto Moses" signifies instruction further; "Rise up early in the morning" signifies elevation to a still greater sign of power; "and stand before Pharaoh" signifies the appearance of the Divine to those who are in evils; "lo, he goeth forth to the waters" signifies that from those evils they again think falsities; "and say unto him, Thus saith Jehovah" signifies command; "Send My people away, that they may serve Me" signifies that they should leave those who are of the spiritual church to worship their God in freedom. "For if thou wilt not send My people away" signifies if they did not release them; "behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses" signifies that they would have malevolent falsity in all things; "and the houses of the Egyptians shall be filled with swarms of flies, and also the land whereon they are" signifies that falsities of malevolence shall occupy all things of the natural mind. "And I will sever in that day the land of Goshen, on which My people stand, that no swarms of flies shall be there" signifies that they shall not be able to infest by falsities of malevolence those who are of the spiritual church, though they shall be near them; "to the end that thou mayest know that I am Jehovah in the midst of the land" signifies apperception thence, that the Lord is the only God of the church. "And I will set redemption between My people and thy people" signifies the liberation of those who are of the spiritual church from those who are in the hells near; "by to-morrow shall this sign be" signifies the manifestation of Divine power thence for ever. "And Jehovah did so" signifies that as said, so it was done; "and there came grievous swarms of flies into the house of Pharaoh, and into the house of his servants, and into all the land of Egypt" signifies that malevolent falsities burst forth from all sides among them; "the land was destroyed by reason of the swarms of flies" signifies that the natural mind was corrupted as to truth.

7434. *And Jehovah said unto Moses.* That this signifies instruction further, is evident from the signification of saying, when by Jehovah to Moses, as instruction (see n. 7186, 7226, 7267, 7304, 7380, 7415), here instruction further, because what should be done further is told.

7435. *Rise up early in the morning.* That this signifies elevation to a still greater sign of power, is evident from the signification of rising in the morning, as elevation. That rising is elevation, may be seen above (n. 2401, 2785, 2912, 2927, 3171, 4103); and also that the morning is elevation (n. 7306). Properly by rising in the morning is signified a state of enlightenment (n. 3458, 3723), but since enlightenment which is effected from the Divine by influx of good and truth, is not given with the evil who are represented by Pharaoh and the Egyptians, but elevation to attention, therefore by rising up early in the morning is here signified such elevation. That it is to a still greater sign of power, is plain from what follows, where the new sign is treated of.

7436. *And stand before Pharaoh.* That this signifies the appearance of the Divine to those who are in evils, is evident from the signification of standing before any one, as presence, here the appearance of the Divine, because Moses was to stand, who is truth from the Divine, by which the Divine appears; and from the representation of Pharaoh, as those who are in falsities, here those who are in evils, as above (n. 7429).

7437. *Lo, he goeth forth to the waters.* That this signifies that from those evils they again think falsities, is evident from the signification of going forth, as thought from evils to falsities — for they who are in evils, when they think from them to falsities, are said to go forth, evil as it is of the will being inmost, and falsity outside of it, because falsity is of the understanding, consequently of the thought — which is signified by going forth in the spiritual sense, and also evil action from an evil will — as in Mark (vii. 21–23); and from the signification of waters, as truths, and in the opposite sense falsities (see n. 739, 790, 2702,

3058, 3424, 4676, 5668), and of the waters of the river of Egypt, to which Pharaoh would go forth, as falsities
2 (n. 7307). With regard to thought from evils to falsities, it should be known that they who are in evils cannot do otherwise than think from them to falsities, for evils are of their will and love thence, and falsities are of their thought and faith thence. For what a man wills, he loves, and what he loves, he confirms and defends, and evils cannot be confirmed and defended except by falsities; hence in the Word where evil is compared to a city, falsities are compared to the walls round about the city. That they who are in evils think to falsities, by which they may defend evils, is because evils are the very enjoyments of their life, so that they are their very life. When therefore they gather from others that they are evils, to prevent their appearing so they think out falsities, by which they may cause evils not to be believed to be evils; but if the evils dare not appear by falsities, they are hidden in the interiors, nor do they show themselves except when the fear of the law, or of the loss of reputation for the sake of gain or of acquiring honors, ceases, when evils burst forth either by arts or
3 by hostilities. From this it may be evident that they who are in evils cannot do otherwise than think from evils to falsities. It is the same also with those who are in a state of good, that they cannot do otherwise than think from good to truths; for good and truth are conjoined, and also evil and falsity, so that he who knows that any one is in good, may know that he is in the truth of his good; and that he who is in evil is in the falsity of his evil, and that he is so far in that falsity as he excels in the gift of reasoning and perverting, and also is in the fear of the loss of reputation for the sake of gain and honors, yet wishes to be in the freedom of doing evil. Strange to say, such persons after they have for some time defended evils by falsities, at last persuade themselves that evils are goods and falsities truths.

7438. *And say unto him, Thus saith Jehovah.* That this signifies command, may be seen above (n. 7036, 7310).

7439. *Send My people away, that they may serve Me.* That this signifies that they should release those who are of the spiritual church to worship their God in freedom, is evident from the signification of sending, or sending away, as releasing; from the representation of the sons of Israel, here My people, as those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of serving Jehovah, as worshipping. That they should worship in freedom, is plain from what follows (verses 21–23), and also from this, that all worship which is truly worship, must be in freedom. That the sons of Israel are called the people of 2 Jehovah, was not because they were better than other nations, but because they represented the people of Jehovah, that is, those who are of the Lord's spiritual kingdom. That they were not better than other nations is plain from their life in the wilderness, that they did not believe at all in Jehovah, but in heart believed in the gods of the Egyptians, as is evident from the golden calf which they made for themselves, and which they called their gods who brought them forth out of the land of Egypt (Exod. xxxii. 8). It is plain also from their life afterward in the land of Canaan, as described in the historicals of the Word, and from what was said of them by the prophets, and finally from what was said of them by the Lord. For this 3 reason also few of them are in heaven, for they have received their lot in the other life according to their life; therefore do not believe that they were elected to heaven before others; for whoever believes so, does not believe that every one's life remains with him after death, nor that man must be prepared for heaven by his whole life in the world, and that this is done by the mercy of the Lord, and that none are admitted into heaven from mercy alone

however they have lived in the world. Such an opinion concerning heaven and the mercy of the Lord is induced by the doctrine of faith alone, and of salvation by faith alone without good works; for those who hold this doctrine have no concern about the life, and so believe that evils can be washed away like filth by water, and thus that man can in a moment pass into the life of good, and consequently be admitted into heaven. For they do not know that if the life of evil were taken away from the evil, they would have no life at all, and that if they who are in the life of evil were admitted into heaven, they would feel hell in themselves, and this the more grievously, the more inte-
4 riorly they were admitted into heaven. From this it may now be evident that the Israelites and Jews were by no means elected, but only accepted to represent the things that are of heaven; and that this must needs be done in the land of Canaan, because the church of the Lord had been there from most ancient times, and hence all the places there became representative of heavenly and Divine things. By this means also the Word could be written, and the names in it signify what is of the Lord and His kingdom.

7440. *For if thou wilt not send My people away.* That this signifies if they did not release them, is evident from the signification of sending away, as releasing; and from the signification of the people of Jehovah, as those who are of the Lord's spiritual church — as just above (see n. 7439).

7441. *Behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses.* That this signifies that they would have the falsity of malevolence in all things, is evident from the signification of Pharaoh, his servants, and his people, as all things and each of the natural mind (see n. 7396), and as into thy houses is added, into the interiors of that mind is also signified — as above (n. 7407); and from the signification of the swarms of flies, as the falsities of that evil which was signified by the miracle which precedes, thus the falsities of malevolence. What falsities, therefore, and of what nature, are here signified by the swarms of flies, is clear from the evils from which they are. That those evils were the evils which are in the extremes of the natural mind, thus in the sensual, may be seen above (n. 7419); the falsities from these evils are of the same kind, and are the falsities which are signi- 2 fied again by the flies of Egypt in Isaiah: *It shall come to pass in that day, that Jehovah shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall come, and shall rest all of them in the valleys of desolations and in the clefts of the rocks* (vii. 18, 19). Here the fly in the uttermost part of the rivers of Egypt stands for the falsities in the extremes of the natural mind, thus in the sensual nearest the body. These falsities are compared to such an insect because things in that part of the mind are like insects flying in the air, obscuring interior things and also bringing harm to them; for they are mostly imaginary and are fallacies, the reasonings from which are like things built upon air. Swarms of flies of this kind are mentioned only in David (Ps. lxxviii. 45, and cv. 31), where Egypt is also spoken of. It is to be noted that flying things in the Word all signify what is intellectual, and thence truths, and in the opposite sense falsities (n. 40, 745, 776, 778, 866, 988, 3219, 5149); but flying things of the lowest sort, which are insects, signify truths, and in the opposite sense falsities, which are more ignoble and obscure according as they belong to the sensual, for such things unless enlightened by what is interior, are altogether in obscurity and darkness, being next to the body, and hence near to earthly things where heavenly terminate, and are immerged in darkness.

7442. *And the houses of the Egyptians shall be filled with swarms of flies, and also the land whereon they are.*

That this signifies that falsities of malevolence shall occupy all things of the natural mind, is evident from the signification of filling, as occupying; from the signification of the house of the Egyptians, as the interiors of the natural mind — of which above (n. 7407); from the signification of swarms of flies, as falsities of malevolence — of which just above (n. 7441); and from the signification of the land of Egypt, as the natural mind in general (see n. 5276,
2 5278, 5280, 5288, 5301). How it is that the interiors also of the natural mind shall be occupied by the falsities of evil which are in the extremes of that mind, must be briefly told. That which flows in through heaven from the Lord with man, flows into his interiors, and proceeds even to the ultimates or extremes, and there is presented to man's senses, consequently flows even into the sensual, and through this into what is of the body. If the sensual is charged with fantasies from fallacies and appearances, and especially if from falsities, then the truths which flow in are turned into similar things therein, for they are received there according to the form induced (see n. 7343). As far also as truths are turned into falsities, so far the interiors through which they pass are closed, and at length there is no further opening than for the passing through merely of what may give ability for reasoning and confirm-
3 ing evils by falsities. This being so with man, it is of necessity that during regeneration his natural should be regenerated even to the sensual; for unless that is regenerated, there is no reception of truth and good, since, as was said above, the inflowing truth is there perverted, and then the interiors are closed. When therefore the exteriors are regenerated, the whole man is regenerated, as was signified by the Lord's words to Peter, when He washed his feet: *Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit* (John xiii. 9, 10). By feet is signified what is

natural (n. 2162, 3761, 3986, 4280, 4938–4952); by washing is signified purifying (n. 3147, 5954); by hands are signified the interiors of the natural, and by the head what is spiritual; hence is plain what is meant by him that is bathed needing only to have his feet washed, and being clean every whit, namely, that man is then regenerated when he is regenerated even as to the exteriors which are of the natural. When therefore man is regenerated as to the natural, then all things therein are subordinated to interiors, and when interiors flow in there, they flow as into their generals, by which they present themselves to man sensibly. When this is so with man, there is then felt by him affection for the truth which is of faith, and affection for the good which is of charity. But the sensual itself, 4 which is the lowest part of the natural, can with difficulty be regenerated, because it is altogether charged with material ideas from what is earthly, carnal, and worldly; therefore the man who is regenerated, especially at this day, is not regenerated as to the sensual, but as to the natural which is next above the sensual, to which he is elevated by the Lord from the sensual when he thinks of the truths and goods of faith; with the faculty of elevation from the sensual the man is endowed who is being regenerated by the Lord. Concerning the quality of the sensual and elevation of the thought above it, see above (n. 5084, 5089, 5094, 5125, 5128, 5767, 6183, 6201, 6310, 6311, 6313, 6314, 6316, 6318, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949).

7443. *And I will sever in that day the land of Goshen, on which My people stand, that no swarms of flies shall be there.* That this signifies that they shall not be able to infest by falsities of malevolence those who are of the spiritual church, though they are near them, is evident from the signification of severing, as separating so that there shall be no communication; from the signification of day, as state (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850)—

hence to sever in that day is to separate in that state; from the signification of the land of Goshen, as the midst or inmost in the natural (n. 5910, 6028, 6031, 6068), and because the sons of Israel were in Goshen, as also the church (n. 6649); from the representation of the sons of Israel who are here the people of Jehovah, as those who are of the spiritual church (see above, n. 7439); and from the signification of the swarms of flies, as falsity of malevolence (n. 7441). Thus by the swarms of flies not being there, is meant that they were not able to flow in, thus not to infest by those falsities. That they could not infest by those falsities, is because those falsities are falsities from evils in the extremes of the natural mind, or in the sensual, from which sensual, thus from the falsities therein, they who are in good and truth can be elevated — according to what was said just above (n. 7442); and when they are elevated, they are then also separated from those who are in falsities there.

7444. *To the end that thou mayest know that I am Jehovah in the midst of the land.* That this signifies apperception that the Lord is the only God of the church, is evident from the signification of knowing, as apperception; and from the signification of the midst of the land, as where truth and good are with those who are of the Lord's church; the inmost is where truth from good is (n. 3436, 6068, 6084, 6103), thus by the midst of the land is signified the church, as by the land of Goshen just above spoken of (n. 7443); by I am Jehovah is signified that He is the only I AM, thus that He is the only God. That Jehovah in the Word is the Lord, may be seen above (n. 1343, 1736, 2921, 3023, 3035, 5663, 6303, 6905, 6945, 6956); hence it is plain that by, that thou mayest know that I am Jehovah in the midst of the land, is signified apperception that the Lord is the only God of the church.

7445. *And I will set redemption between My people and thy people.* That this signifies the liberation of those who are of the spiritual church from those in the hells near, is evident from the signification of redemption, as bringing forth from hell (see n. 7205), and as being specially said of those who are liberated from vastation (n. 2959); from the representation of the sons of Israel, who are here My people, as those who are of the spiritual church (n. 7439); and from the representation of the Egyptians, who are here thy people, as those who are in the hells near and infest (n. 7090). Hence it is plain that by, I will set redemption between My people and thy people, is signified the liberation of those who are of the spiritual church from those who are in the hells.

7446. *By to-morrow shall this sign be.* That this signifies the manifestation of Divine power thence for ever, is evident from the signification of to-morrow, as forever (see n. 3998); and from the signification of a sign, as confirmation of truth, and thus knowledge (n. 6870), consequently the manifestation of Divine power; for by signs truth was formerly manifested, and at the same time Divine power.

7447. *And Jehovah did so.* That this signifies that as said, so it was done, is evident without explication.

7448. *And there came grievous swarms of flies into the house of Pharaoh, and into the house of his servants, and into all the land of Egypt.* That this signifies that malevolent falsities burst forth from all sides among them, is evident from the signification of the swarms of flies, as falsities of malevolence — of which above (n. 7441); and from the signification of the house of Pharaoh, and the house of his servants, and all the land, as all things and each in the natural (see n. 7396, 7441, 7442), here from all things and each, or from all sides, because it is signified that those falsities burst forth. By the swarms of flies coming into the house is signified first, that falsities entered where evils were, and that they conjoined themselves with evils; but when falsities are conjoined with evils, then evils burst forth by falsities. Consequently by the swarms of flies coming into the house of Pharaoh, and into the house of his servants, and into all the land of Egypt, is signified that malevolent falsities burst forth, and indeed from all sides.

7449. *The land was destroyed by reason of the swarms of flies.* That by this is signified that the natural mind was corrupted as to all truth, is evident from the signification of being destroyed, as being corrupted; from the signification of the land of Egypt, as the natural mind (see n. 5276, 5278, 5280, 5288, 5301); and from the signification of the swarms of flies, as the falsity of malevolence (n. 7441). It is said that it was corrupted as to all truth, because truth is wholly corrupted by falsity from evil.

7450. Verses 21–28. *And Pharaoh called Moses and Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet to do so, for we shall sacrifice the abomination of the Egyptians to Jehovah our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and will sacrifice to Jehovah our God, as He hath said unto us. And Pharaoh said, I will send you away, that ye may sacrifice to Jehovah your God in the wilderness; only ye shall not go very far away: entreat for me. And Moses said, Behold, I go forth from thee, and I will entreat Jehovah that He may remove the swarms of flies from Pharaoh, from his servants, and from his people, to-morrow: only let not Pharaoh deal deceitfully any more in not sending the people away to sacrifice to Jehovah. And Moses went out from Pharaoh, and entreated Jehovah. And Jehovah did according to the word of Moses; and He removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh made heavy his heart this time also, and he did not send the people away.* "And Pharaoh called Moses and Aaron" signifies the presence of the law Divine; "and said, Go ye, sacrifice to your

God in the land" signifies that they would not oppose their worshipping their God, but in their neighborhood. "And Moses said" signifies answer; "it is not meet to do so, for we shall sacrifice the abomination of the Egyptians to Jehovah our God" signifies that infernal filthiness and defilement would flow in; "lo, shall we sacrifice the abomination of the Egyptians before their eyes" signifies that Divine worship would be infested by such if in their presence; "and will they not stone us?" signifies that thus they would extinguish the truths of faith, which are of worship. "We will go three days' journey into the wilderness" signifies that they would wholly remove themselves, so that they might be in freedom; "and will sacrifice to Jehovah our God" signifies that thus there would be worship; "as He hath said unto us" signifies as He has commanded. "And Pharaoh said, I will send you away, that ye may sacrifice to Jehovah your God in the wilderness" signifies that they would leave them and not infest, that they may worship their God in freedom; "only ye shall not go very far away" signifies though they be in nearness; "entreat for me" signifies that they may intercede. "And Moses said, Behold, I go forth from thee" signifies the removal of the appearance of truth Divine among them; "and I will entreat Jehovah" signifies intercession; "that He may remove the swarms of flies from Pharaoh, from his servants, and from his people" signifies that there may be an end of that state as to falsities of malevolence; "to-morrow" signifies forever; "only let not Pharaoh deal deceitfully any more in not sending the people away to sacrifice to Jehovah" signifies if only he do not deceive by a lie, and not leave them to worship their God in freedom. "And Moses went out from Pharaoh" signifies the removal of the appearance of truth Divine among those who are in falsities of malevolence; "and entreated Jehovah" signifies intercession. "And Jehovah did according to the word of Moses" signifies that it was so done according to the word of the Lord; "and He removed the swarms of flies from Pharaoh, from his servants, and from his people" signifies the end of this state of falsity; "there remained not one" signifies a full removal. "And Pharaoh made heavy his heart this time also" signifies obstinacy again; "and he did not send the people away" signifies that they would not release those who were of the spiritual church.

7451. *And Pharaoh called Moses and Aaron.* That this signifies the presence of the law Divine, is evident from the signification of calling, as presence (see n. 6177, 7390); and from the representation of Moses and Aaron, as the law Divine, Moses the internal law, and Aaron the external (n. 7381, 7390).

7452. *And said, Go ye, sacrifice to your God in the land.* That this signifies that they would not oppose their worshipping their God, but in their neighborhood, is evident from the signification of, he said, Go ye, as that they would not oppose; from the signification of sacrificing, as worshipping — of which above (n. 7393); and from the signification of in the land, that is, in the land of Egypt, as in their neighborhood. That in the land is in their neighborhood, is plain from the answer of Moses, that it was not meet to do so, for they would sacrifice the abomination of the Egyptians before their eyes, but that they would go three days' journey into the wilderness, and sacrifice to Jehovah their God; also from the reply of Pharaoh, that they should not go very far away (verses 21–23). Thus by the land in the internal sense is meant where they are who are in falsities and infest, concerning whose nearness see above (n. 7090).

7453. *And Moses said.* That this signifies answer, may be seen above (n. 7103, 7394).

7454. *It is not meet to do so, for we shall sacrifice the abomination of the Egyptians to Jehovah our God.* That this signifies that infernal filthiness and defilement would flow in, is evident from the signification of its not being

meet to do so, as that it cannot be so done; from the signification of abomination, as infernal filthiness and defilement; and from the signification of sacrificing to Jehovah God, as worshipping their God — of which above (n. 7452). Hence by sacrificing to Jehovah God the abomination of the Egyptians, is signified that they would worship God with a worship which those would abominate who are in falsities from the infernal desire contrary to that worship, which would infest it. How this is, is plain also from what 2
is seen in the other life. Every spirit, and still more every society, has about him the sphere of his faith and his life, which sphere is a spiritual sphere. From this sphere a spirit is distinguished, and still more a society, as to his quality, for it is perceived by those who are in perception, sometimes at a considerable distance; and this though they are in concealment, and do not communicate by thought or by speech. This spiritual sphere may be compared to the material sphere which encompasses the body of a man in the world, which is a sphere of effluvias exuding from him, and is perceived by smell by sagacious beasts. Concerning the spiritual sphere which encompasses spirits, more may be seen above (n. 1048, 1053, 1316, 1504, 1519, 2401, 2489, 4464, 5179, 6206). From this it may be evi- 3
dent that if infernal spirits were near at hand where they are who are in Divine worship, they would infest them by their sphere, for thus they who are in Divine worship would perceive what is filthy and abominable. Thus it may be known how it is to be understood, that infernal filthiness and defilement would flow in, if they should worship God in the neighborhood. From what has been said of the spiritual sphere, or the sphere of faith and life, which exhales from every spirit and still more from a society of spirits, it may also be evident that there is nothing at all concealed; but everything is open to the light which man in the world has thought, spoken, and done, for these things are what make that sphere. Such a sphere also ex-

udes from the spirit of a man while he is in the body in the world; and from this his quality is known. Let it not therefore be believed that what a man thinks in secret and what he does in secret, are hidden, for they are as manifest in heaven as what appears in the light of midday — according to the Lord's words in Luke: *There is nothing covered up, that shall not be revealed; and hid, that shall not be known. Wherefore whatsoever ye have said in the darkness, shall be heard in the light; and what ye have spoken in the ear in inner chambers, shall be proclaimed upon the housetops* (xii. 2, 3).

7455. *Lo, shall we sacrifice the abomination of the Egyptians before their eyes.* That this signifies that Divine worship would be infested by such if in their presence, is evident from what has been explained just above (n. 7454).

7456. *And will they not stone us?* That this signifies that they would thus extinguish the truths of faith which are of worship, is evident from the signification of stoning, as extinguishing and blotting out falsities, but in the opposite sense, when by the evil, as extinguishing and blotting out the truths of faith. If the infernal filthiness and defilements spoken of above (n. 7454) flowed in with those who are in the holy of worship, the holy of worship would be extinguished; for the reason that man, when he is in the holy of worship, is withheld from such things, and they who are in the good of faith and of life, are elevated from the sensual, where such things are; but when such objects flow in, then the defilements are excited which are in the sensual — from which man is withheld, as just said, when he is in the holy of worship and they who are in good are elevated — and thus the holy of worship is extinguished. This may also be plain from experience, for when a vile object appears and is not removed, while man is in Divine worship, so long worship perishes and is extinguished. This is what is meant by the truths of faith which are of worship being extinguished by those who are in falsities from evils, if they should be in the neighborhood. As to 2 the signification of stoning, it is to be noted that there were two punishments of death with the Israelites and Jews, with whom the representative of a church had been instituted, of which the one was by stoning, the other was by hanging upon wood. Stoning was for any one who wished to destroy the truths of worship which were commanded, and hanging for any one who wished to destroy the good of life. That those were stoned who wished to destroy the truths of worship, was because a stone signified truth, and in the opposite sense falsity (n. 643, 1298, 3720, 6426); and that those were hanged upon wood who wished to destroy the good of life, was because wood signified good, and in the opposite sense the evil of lusts (n. 643, 2784, 2812, 3720). That the punishment of 3 stoning was inflicted if any one destroyed the truths which are of worship, is plain from the following passages: *And they shall bring up an assembly against thee, and they shall stone thee with stones, and thrust thee through with their swords* (Ezek. xvi. 40). This is spoken of Jerusalem perverted, and of the destruction of the truth of faith by falsities; hence it is said that they shall stone with stones, and also thrust through with swords; for the sword signifies truth fighting and destroying falsity, and in the opposite sense falsity fighting and destroying truth (n. 2799, 4499, 6353, 7102). So in another passage in the same prophet: 4 *I will bring up an assembly against them . . . and the assembly shall stone them with stones, and despatch them with their swords* (xxiii. 46, 47) — speaking of Jerusalem and Samaria, by which is signified the church — by Jerusalem the celestial spiritual church, by Samaria the spiritual church — and in this chapter is described how in them were destroyed the goods and truths of faith. In Moses: 5 *And if an ox gore a man or a woman, that they die, the ox shall be surely stoned* (Exod. xxi. 28). To gore a man or a woman signifies falsity fighting and destroying truth

and good, for a horn is falsity fighting, and also the power of falsity (n. 2832); by man and woman is signified in the Word truth and good; hence it is plain what is the internal sense of that command, and what the reason that
6 the ox was to be stoned. Again: *And he that blasphemeth the name of Jehovah, he shall surely be put to death; all the assembly stoning shall stone him* (Lev. xxiv. 16). To blaspheme the name of Jehovah signifies by malevolent falsities to offer violence to the truths and goods of worship. That the name of Jehovah is all in one complex whereby Jehovah is worshipped, may be seen above (n. 2724, 3006); thus the all of faith and charity (n. 6674). For this reason the son of the Israelitish woman who blasphemed the name of Jehovah, was brought forth out of the camp and stoned (Lev. xxiv. 11, 14, 23). It was also ordered that those who served other gods should be stoned (Deut. xvii. 3, 5); also those who enticed to serve other gods (Deut. xiii. 7–11). By serving other gods is signified profane worship, by which true worship is extin-
7 guished. If a damsel were married and the tokens of virginity were not found in her, she was to be stoned, because she had wrought folly in Israel, by playing the harlot in her father's house (Deut. xxii. 20, 21). This was because by whoredom was signified the falsification of truth, thus its destruction (n. 2466, 4865). If a man lay in a city with a damsel a virgin betrothed to a man, they were both to be stoned (Deut. xxii. 23, 24), for the same reason, namely, because of whoredom, for spiritual whoredom is the falsification of truth. And in Luke we read — *And they reasoned with themselves, saying, If we shall say,* that the baptism of John was *From heaven; He will say, Why did ye not believe him? But if we shall say, From men; all the people will stone us* (xx. 5, 6) — where also stoning is predicated of what was contrary to truth. The Jews wished to stone Jesus because He said, *Before Abraham was, I am* (John viii. 58, 59); and this was because that

nation believed it to be false. It was the same when they wished to stone Jesus because He said, *I and the Father are one* (John x. 30–33); for this they believed to be blasphemy, as is there said. From this now it is plain what stoning involves, and why it was commanded, and also that the punishment of stoning from ancient times, because it was in Egypt, was derived from the representatives of the Ancient Church.

7457. *We will go three days' journey into the wilderness.* That this signifies that they would wholly remove themselves, that they might be in freedom, is evident from the signification of going three days' journey into the wilderness, as wholly removing themselves. That this is signified, follows from what is contained above in the internal sense, namely, that they could not worship God in the neighborhood and presence of those who were from hell — of which above (n. 7452, 7454–7456); thus that they would remove themselves, that they might be in freedom.

7458. *And will sacrifice to Jehovah our God.* That this signifies that thus there should be worship, is evident from the signification of sacrificing to Jehovah, as worship — of which above (n. 7393, 7452); and worship when in freedom (n. 7349).

7459. *As He hath said unto us.* That this signifies as He has commanded, is evident without explication.

7460. *And Pharaoh said, I will send you away, that ye may sacrifice to Jehovah your God in the wilderness.* That this signifies that they would release and not infest, that they might worship their God in freedom, is evident from the signification of sending away, as releasing, thus not infesting; and from the signification of sacrificing to Jehovah God, as worshipping their God — of which above (n. 7458). That it is in freedom, follows; for it is said that they should sacrifice in the wilderness, consequently not in such nearness as they had been in before. That in nearness is not in freedom, may be seen above (n. 7454, 7456).

7461. *Only ye shall not go very far away.* That this signifies that though they are in the neighborhood, is evident from the signification of not going far away, as not to be at a distance, or remote from the land of Egypt.

7462. *Entreat for me.* That this signifies that they should intercede, is evident from the signification of entreating for him, when said by Pharaoh to Moses, as intercession — as above (n. 7396).

7463. *And Moses said, Behold, I go forth from thee.* That this signifies the removal of the appearance of truth Divine among them, is evident from the representation of Moses, as the law Divine (see n. 6723, 6752), thus also truth Divine (n. 7014, 7382); and from the signification of going forth, as removal — as above (n. 7404). For by Pharaoh's calling Moses and Aaron, is signified the presence of truth Divine (n. 7451); hence here by going forth from him is signified removal. As to the presence and removal of truth Divine with the evil, it is to be known that sometimes truth from the Divine appears to them, and this by the presence of an angel near them; but truth from the Divine does not flow in with them through the interiors, as with the good, since the interiors with them are closed, but only affects their exteriors; when this is done they are in fear, and hence in humiliation, for the presence of truth from the Divine smites them with dismay, and strikes them with fear as of death; but when truth from the Divine is removed, they then return into their former state and are without fear. This is meant by the presence of the appearance of truth Divine, and by its removal. This also was represented by Pharaoh, that he when Moses was present humbled himself and promised to send away the people that they might sacrifice to Jehovah; but when Moses went forth from him, he made heavy his heart (verse 28); for Moses, as shown above, repre-
2 sented the law Divine, or truth Divine. That the law Divine is the same with truth Divine, is because the law Divine

signifies the Word, and thus truth Divine. That the law
signifies the Word, and thus truth Divine, is evident from
the following passages — Jesus said, *Is it not written in
your law, I said, Ye are gods? if He called them gods unto
whom the Word of God came, and the scripture cannot be
broken* (John x. 34, 35) — where written in the law means
in the Word, for it is written in David. Again: *The multitude
therefore answered Him, We have heard out of the law
that Christ abideth for ever* (John xii. 34) — which is also
in David. Again, in the same: Jesus said, *that the word
may be fulfilled that is written in their law, They hated Me
without a cause* (xv. 25) — which is also in David. And
in Luke: *As it is written in the law of the Lord, Every
male that openeth the womb shall be called holy to the Lord,
and to offer a sacrifice according to that which is said in
the law of the Lord, a pair of turtledoves, or two young
pigeons* (ii. 23, 24; also 39) — which is in Moses. Again in
Luke: *And a certain lawyer stood up and tempted Him,
saying, Master, what shall I do to inherit eternal life?
And He said unto him, What is written in the law? how
readest thou?* (x. 25, 26.) Again: *The law and the* 3
*prophets were until John; from that time the kingdom of
God is preached. . . . But it is easier for heaven and
earth to pass away, than for one tittle of the law to fall*
(xvi. 16, 17) — besides passages where the Word is called
*the law and the prophets* (as Matt. v. 18; vii. 12; xi. 13;
xxii. 40). And in Isaiah: *Bind thou up the testimony,
seal the law among My disciples* (viii. 16) — where the law
stands for the Word. Again: *Lying sons, sons that would
not hear the law of Jehovah* (xxx. 9). Again: *Till He
have set judgment in the earth, and the isles shall wait for
His law* (xlii. 4). This is said of the Lord; His law
means the Word. Again: Jehovah shall *magnify His law*
(xlii. 21). And in Jeremiah: *Thus saith Jehovah, If ye
will not hearken to Me, to walk in My law, which I have
set before you, to hearken to the words of My servants the*

*prophets* (xxvi. 4, 5) — where the law stands for the Word — besides many other passages. Thus it is plain that the law is the Word, and because it is the Word, it is truth Divine — as in Jeremiah: *This is the covenant that I will make with the house of Israel after those days, saith Jehovah; I will put My law in the midst of them, and I will write it on their hearts* (xxxi. 33) — where the law of Je-
4 hovah stands for truth Divine. That the law in a wide sense is the whole Word, in a less wide sense the historic Word, in a still less wide sense the Word which was written by Moses, and in a limited sense the precepts of the Decalogue, may be seen above (n. 6752). From this it may now be evident why it is said that Moses represents both the law Divine and also truth Divine.

7464. *And I will entreat Jehovah*, signifies intercession, as above (n. 7396, 7462).

7465. *That He may remove the swarms of flies from Pharaoh, from his servants, and from his people.* That this signifies that there may be an end of that state as to falsities of malevolence, is evident from the signification of the swarms of flies, as falsities of malevolence (see n. 7441); from the representation of Pharaoh, as those who are in falsities from evils and infest — of which above; and from the signification of his servants and his people, as all and each (n. 7396, 7441). To remove those falsities of malevolence from all and each who infest, is to put an end to this state. It is to be known that each miracle done in Egypt signifies a peculiar state, into which those come who are in falsities and infest in the other life. There are ten states into which they successively come before they are entirely stripped of all truth, thus before they are cast into hell. For they who are in the knowledge of faith but in evil of life, are not after death immediately brought into hell, but successively. They are first convinced that they are in evil, and afterward the knowledge of faith is taken from them, and at length they are left to the evil of their life. This comes about by many successive states, and these states are what are described by the miracles done in Egypt, consequently by the evils which befell the Egyptians before they were immersed in the Red Sea. These arcana cannot be known without revelation, but with angels they are among things well known.

7466. *To-morrow.* That this signifies forever, may be seen above (n. 3998, 7399).

7467. *Only let not Pharaoh deal deceitfully any more in not sending the people away to sacrifice to Jehovah.* That this signifies if only he do not deceive by a lie, not releasing them to worship their God in freedom, is evident from the representation of Pharaoh, as those who are in falsities from evils and infest; from the signification of dealing deceitfully, as deceiving by a lie; from the signification of sending away, as releasing; from the representation of the sons of Israel, as those who are of the spiritual church; and from the signification of sacrificing to Jehovah, as worshipping their God (see n. 7393, 7452, 7458), which must be in freedom (n. 7454, 7456). From this it is plain that by, Only let not Pharaoh deal deceitfully any more in not sending the people away to sacrifice to Jehovah, is signified, if only he do not deceive by a lie, not releasing those of the spiritual church to worship their God in freedom.

7468. *And Moses went out from Pharaoh.* That this signifies the removal of the appearance of truth Divine among those who are in falsities of malevolence, is evident from what was said above (n. 7463).

7469. *And entreated Jehovah,* signifies intercession, as above (n. 7396, 7462).

7470. *And Jehovah did according to the word of Moses.* That this signifies that it was so done according to the Word of the Lord, is evident from what was explained above (n. 7406).

7471. *And He removed the swarms of flies from Pha-*

*raoh, from his servants, and from his people.* That this signifies the end of that state of falsity, is evident from what was said above (n. 7465), where are like words.

7472. *There remained not one.* That this signifies a full removal, is evident without explication.

7473. *And Pharaoh made heavy his heart this time also.* That this signifies obstinacy again, is evident from the signification of strengthening, hardening, and making heavy the heart, as obstinacy (see n. 7272, 7300, 7305).

7474. *And he did not send the people away.* That this signifies that they would not release those who were of the spiritual church, is evident from the signification of sending away, as releasing; and from the representation of the sons of Israel, here the people, as those who are of the spiritual church (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198,
2 7201, 7215, 7223). As to the spiritual church, which is here represented by the sons of Israel, it is to be known that it is internal and external; and that those are in the internal church who are in the good of charity, and that those are in the external church who are in the good of faith. Those are in the good of charity who from charity toward the neighbor see the truths which are of faith; but those are in the good of faith who from faith regard charity, thus who do good, not from the affection of charity, but from the obedience of faith, that is, because it is so commanded. It is these who are here properly represented by the sons of Israel, for these are they who in the other life are infested by those who are in falsities. Those who are in the affection of charity cannot be so infested, inasmuch as the spirits who are in falsities and evils cannot have access to those who are in that good, because the Lord is in that good. If these are infested, it is only as to fallacies and appearances by which they have believed what is not true to be true, also as to such things as the doctrine of their church taught for truths, which yet are not truths. Such in the other life willingly reject falsities and receive

truths, because the good of charity is recipient of truth, since it loves it and desires it. Inasmuch as infestations 3 have been so often mentioned, it is to be told what they are, and what their nature is. Infestations are effected by inspirations of falsity against truths, and those falsities are met by an influx from heaven, that is, through heaven from the Lord, with those who are infested. In such a state they are held who are in vastation as to falsities until they are imbued with the truths which are of faith, and by degrees interior truths; and as far as they are imbued with these truths, so far they are delivered from infestation. Infestations are not temptations, for temptations come about with anguish of conscience, those who are in temptations being held in a state of condemnation, and hence of anguish and grief. From this is plain what is the nature of vastations 4 in the other life, in which they are who are in the good of faith. These vastations are vastations of falsity. But vastations with those who have not been in the good of faith, but by way of knowledge in some truth of faith, while in the life of evil, are vastations of truth. Those who are vastated as to falsities, by degrees are imbued with the truths and goods of faith and charity; but those who are vastated as to truths, by degrees put off truths and assume the evils which have been of their life. From this may be evident what is meant in the Word by vastations and desolations.

## THE SPIRITS AND INHABITANTS OF THE PLANET MARS, CONTINUED.

7475. The spirits of the planet Mars appear to themselves as men, such as they had been in the world, and therefore they have to others a like appearance; for every one in the other life appears to others as he appears to himself, because perception is communicated. When I wondered at this, they said that they cannot appear otherwise, because when they lived in the world they knew that they were spirits clothed with a body, and then thought little about their body, but only about the life of their spirit in the body; hence when they come into the other life, they scarce know that the state of life is changed, and as they then also think about the life of their spirit just as in the world, they then appear to themselves in like form. All spirits are indeed in the human form, but not in one so strikingly like that of man as do the spirits of Mars; for with these the idea remains such as they had in the world. Moreover also, with those who when in the world know and believe that in the other life they shall be in the human form, as the body decreases that thought increases; and so when they put off the body which had served them for use in the world, from the idea impressed upon them they remain to themselves in like form.

7476. The spirits of Mars are among those who are the best of all from the earths of this solar system, for they are mostly celestial men, not unlike those who were of the Most Ancient Church on this earth — of whom see above (n. 1114–1125, and elsewhere). When their quality is represented, they are represented with the face in heaven and the body in the world of spirits; and those of them who are angels, with the face toward the Lord and the body in heaven.

7477. More than other spirits they acknowledge and adore our Lord; they say that He is the only God, and that He rules both heaven and the universe, and that all good is from Him; they said that it is the Lord Who leads them, and that also He frequently appears to them in their earth. That the Lord rules both heaven and the universe, is a truth also known to Christians in this earth from His words in Matthew: *All power hath been given unto Me in heaven and on earth* (xxviii. 18); but they do not so believe it as do those who are from the earth Mars.

7478. Once when the Lord was named, I saw that those spirits humbled themselves so inmostly and profoundly as cannot be described, for in their humiliation they have the thought that of themselves they are in hell, and that thus they are altogether unworthy to look to the Lord, Who is the Holy Itself. They were so profoundly in that thought from faith, that they were as if out of themselves, and in it they remained on their knees until the Lord lifted them up, and then as it were drew them out from hell. When they thus emerge from humiliation, they are full of good and of love, and hence of joy of heart. When they so humble themselves they do not turn the face to the Lord, for this they dare not then do, but turn it away. The spirits who were around me said that they never saw such humiliation.

7479. I have spoken with some from that earth as to the faith of those who dwell there. They said that they there believe that there is nothing in them but what is filthy and infernal, and that all good is of the Lord. And they said further that of themselves they are devils, and that the Lord draws them out and continually withholds them from hell. They wondered that so many evil spirits were about me, and also spoke to me, but it was given to answer that this is permitted them for the purpose that I may thus know their quality, and why they are in hell, and that this is according to their life. It was also given to say that there were some among them whom I had known when they lived in the world, and that they had then been in stations of great dignity, though nothing but the world was in their hearts. But it was added that no evil spirit, even the most infernal, can bring me harm, because I am continually protected by the Lord.

7480. I have been instructed that the spirits of Mars have reference to something which is interior in man, and indeed mediate between the intellectual and the voluntary, thus to thought from affection ; and they who are the best of them, to the affection of thought. This is why their face makes one with their thought, and they cannot dissemble before any one — as was said of them above (see n. 7360, 7361).

7481. And because they have such reference in the Greatest Man, that middle province of the brain which is between the cerebrum and the cerebellum corresponds to them. For with those with whom the cerebrum and the cerebellum are joined as to spiritual operations, the face acts as one with the thought, so that from the face the very affection of the thought shines forth, and from the affection, with some signs also going forth from the eyes, the general of the thought shines forth. When therefore they were near me, I sensibly perceived a drawing back of the front part of the head toward the hinder part, thus of the cerebrum toward the cerebellum.

7482. Once when the spirits of Mars were with me and occupied the sphere of my mind, spirits from our earth came near and wished to infuse themselves also into that sphere; but then the spirits of our earth became as if insane, because they did not at all agree. For the spirits of our earth look to themselves and the world, thus they are in an idea turned to themselves; but the spirits of Mars look to heaven, thus to the Lord and their neighbor, and hence are in an idea turned away from themselves. From this cause there is contrariety. But then came near some angelic spirits of Mars, by whose coming the communication was taken away; and so the spirits of our earth retired.

7483. There was presented to me an inhabitant of that earth: his face was like that of the inhabitants of our earth, but the lower part of the face was black, not from a beard, which they have not, but from blackness in place of it. This is also from correspondence. The blackness extended itself on both sides even under the ears. The upper part of the face was yellowish, like the faces of the inhabitants of our earth who are not quite white.

7484. They said that they live on the fruits of trees, and especially on a certain round fruit which springs up out of their ground, and also on pulse.

7485. They are clad with garments that they weave from the bark fibres of certain trees, which have such a strength that they can be woven, and also be glued together by a kind of gum which they have.

7486. Among other things they also said that on their earth they know how to make fluid fires, from which they have light in the evening and night.

7487. The subject of the inhabitants and spirits of Mars will be continued at the close of the following chapter.

# CHAPTER NINTH.

## THE DOCTRINE OF CHARITY.

7488. From what has been said of the loves of self and the world, it is plain that all evils spring from them, and because all evils spring from them, so do all falsities; and on the other hand, from love to the Lord and love toward the neighbor spring all goods, and because all goods spring from them, so do all truths.

7489. This being so, it is plain that as far as a man is in the loves of self and the world, so far he is not in love toward the neighbor, still less in love to the Lord; for they are opposites.

7490. It is plain also that as far as man is in the loves of self and the world, so far he does not know what charity is, till at length he does not know that it exists; also that so far man does not know what faith is, till at length he does not know that it is anything; and that so far again man does not know what conscience is, till at length he does not know that it exists; yea, that man so far does not know what the spiritual is, nor what the life of heaven; and lastly, that he does not believe that there is a heaven, and a hell; consequently he does not believe that there is a life after death. These are the effects of the loves of self and the world when they reign.

7491. The good of heavenly love and the truth of its faith continually flow in from the Lord, but are not received where the loves of self and of the world reign; since where these loves reign, that is, are continually in the thought and are its end, are in the will and make the life, the good and truth which flow in from the Lord are either rejected, or extinguished, or perverted.

7492. With those with whom they are rejected, the good which is of love and the truth which is of faith are held in contempt, and also in aversion. With those with whom they are extinguished, the good of love and the truth of faith are denied, and the contrary evils and falsities are affirmed. But with those with whom they are perverted, the good of love and the truth of faith are misinterpreted and applied to favor evil and its falsity.

7493. The loves of self and of the world with man begin to reign when he comes to years of discretion and freedom; for then man begins to think from himself or his own, and to appropriate them to himself, and this the more as he confirms himself in the life of evil. As far as man appropriates evils to himself, so far the Lord separates the good of innocence and charity which man has received in infancy and childhood and at times afterward, and stores them up in his interiors; for the good of innocence and the good of charity can in no wise abide with the evils of those loves; and the Lord is not willing that they should perish.

7494. They therefore who either pervert or extinguish or reject in themselves the good of love and the truth of faith, have no life in them; for the life which is from the Divine, is to will good and believe truth. But they who do not will good but evil, nor believe truth but falsity, have what is opposite to life; this opposite to life is hell, and is called death, and they are called dead. That the life of love and faith is called life, also eternal life, and that they who have it in themselves are called living; and that the opposite of life is called death, also eternal death, and such men dead, is evident from many passages in the Word (as in Matt. iv. 16; viii. 21, 22; xviii. 8, 9; xix. 16, 17, 29: John iii. 15, 16, 36; v. 24, 25; vi. 33, 35, 47, 48, 50, 51, 53, 57, 58, 63; viii. 21, 24, 51; x. 10; xi. 25, 26; xiv. 6, 19; xvii. 2, 3; xx. 31: and elsewhere).

## CHAPTER IX.

1. And Jehovah said unto Moses, Go in unto Pharaoh, and tell him, Thus saith Jehovah, the God of the Hebrews, Send My people away, that they may serve Me.

2. For if thou refuse to send them away, and wilt hold them still,

3. Behold, the hand of Jehovah shall be upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the herd, and upon the flock: there shall be a very grievous murrain.

4. And Jehovah shall sever between the cattle of Israel and the cattle of the Egyptians, and there shall nothing die of all that belongeth to the sons of Israel.

5. And Jehovah appointed a set time, saying, To-morrow Jehovah shall do this thing in the land.

6. And Jehovah did that thing on the morrow, and all the cattle of the Egyptians died: and of the cattle of the sons of Israel died not one.

7. And Pharaoh sent, and, behold, there was not so much as one of the cattle of Israel dead. But the heart of Pharaoh was made heavy, and he did not send the people away.

8. And Jehovah said unto Moses and unto Aaron, Take to you by handfuls ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9. And it shall become dust over all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast throughout all the land of Egypt.

10. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man and upon beast.

11. And the magicians could not stand before Moses because of the boil; for the boil was upon the magicians and all the Egyptians.

12. And Jehovah made strong the heart of Pharaoh, and he hearkened not unto them; as Jehovah had spoken unto Moses.

13. And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith Jehovah, the God of the Hebrews, Send My people away, that they may serve Me.

14. For I will this time send all My plagues upon thy heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like Me in all the earth.

15. For now I would put forth My hand, and smite thee and thy people with pestilence, and thou hadst been cut off from the earth:

16. But in very deed for this cause have I made thee to stand, for to make thee see My power, and that My name may be declared throughout all the earth.

17. As yet exaltest thou thyself against My people, that thou wilt not send them away.

18. Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day it was founded even until now.

19. Now therefore send, gather in thy cattle, and all that thou hast in the field; every man and beast, which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20. He that feared the word of Jehovah among the servants of Pharaoh made his servants and his cattle flee into the houses:

21. And he that regarded not the word of Jehovah left his servants and his cattle in the field.

22. And Jehovah said unto Moses, Stretch forth thy hand toward heaven, and there will be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23. And Moses stretched forth his rod toward heaven:

and Jehovah sent voices of thunder and hail, and the fire ran down unto the earth, and Jehovah rained hail upon the land of Egypt.

24. And there was hail, and fire running in the midst of the hail, very grievous, such as had not been in all the land of Egypt since it became a nation.

25. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast, and the hail smote every herb of the field, and brake every tree of the field.

26. Only in the land of Goshen, where the sons of Israel were, was there no hail.

27. And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: Jehovah is just, and I and my people are wicked.

28. Entreat Jehovah, for there hath been enough of voices of God and hail, and I will send you away, and ye shall stay no longer.

29. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto Jehovah; and the voices shall cease, neither shall there be any more hail; that thou mayest know that the earth is Jehovah's.

30. But as for thee and thy servants, I know that ye will not yet fear the face of Jehovah God.

31. And the flax and the barley were smitten: for the barley was in the ear, and the flax was bolled.

32. And the wheat and the spelt were not smitten: for they were yet hidden.

33. And Moses went out of the city from Pharaoh, and spread abroad his hands unto Jehovah: and the voices and hail ceased, and the rain was not poured upon the earth.

34. And when Pharaoh saw that the rain and the hail and the voices were ceased, he sinned yet more, and made heavy his heart, he and his servants.

35. And the heart of Pharaoh was made strong, and he did not send the sons of Israel away; as Jehovah had spoken by the hand of Moses.

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7495. In this chapter the vastation of those who infest the men of the spiritual church is continued; and here in the internal sense is described the sixth, the seventh, and the eighth state or degree of their vastation, represented by the pestilence, the boil breaking forth with blains, and the rain of hail, whereby is signified the vastation as to what is of the church among them.

## INTERNAL SENSE.

7496. Verses 1–7. *And Jehovah said unto Moses, Go in unto Pharaoh, and tell him, Thus saith Jehovah, the God of the Hebrews, Send My people away, that they may serve Me. For if thou refuse to send them away, and wilt hold them still, behold, the hand of Jehovah shall be upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the herd, and upon the flock: there shall be a very grievous murrain. And Jehovah shall sever between the cattle of Israel and the cattle of the Egyptians, and there shall nothing die of all that belongeth to the sons of Israel. And Jehovah appointed a set time, saying, To-morrow Jehovah shall do this thing in the land. And Jehovah did that thing on the morrow, and all the cattle of the Egyptians died: and of the cattle of the sons of Israel died not one. And Pharaoh sent, and, behold, there was not so much as one of the cattle of Israel dead. But the heart of Pharaoh was made heavy, and he did not send the people away.* "And Jehovah said unto Moses" signifies instruction anew; "Go in unto Pharaoh, and tell him" signifies the appearance of truth from the Divine with those who infest; "Thus saith Jehovah, the God of the Hebrews" signifies command from the Lord, the God of the church; "Send My people away, that they may serve Me" signifies that they should release those who are of the spiritual church to worship the Lord. "For if thou refuse to send them away, and wilt hold them still" signifies if they should still be obstinate to infest; "behold, the hand of Jehovah shall be upon thy cattle which is in the field" signifies vastation of the truth and good of faith which they had from the church of which they had been; "upon the horses, upon the asses, upon the camels" signifies what is of the understanding and of the knowledge of the truth of faith; "upon the herd, and upon the flock" signifies what is of the will; "there shall be a very grievous murrain" signifies wasting away in general. "And Jehovah shall sever between the cattle of Israel and the cattle of the Egyptians" signifies the difference between the truths and goods of faith of those who are of the spiritual church, and the truths and goods of faith which are from the church with those who infest; "and there shall nothing die of all that belongeth to the sons of Israel" signifies that they shall not be wasted away. "And Jehovah appointed a set time" signifies predetermination; "saying, To-morrow Jehovah shall do this thing in the land" signifies that this shall be to them forever as to what is of the truth and good of the faith of the church. "And Jehovah did that thing on the morrow" signifies effect according to predetermination; "and all the cattle of the Egyptians died" signifies the wasting away of the truth and good of faith with those who infest; "and of the cattle of the sons of Israel died not one" signifies that nothing of faith was wasted away with those who were of the spiritual church. "And Pharaoh sent, and, behold, there was not so much as one of the cattle of Israel dead" signifies that this was made known to those who infest. "But the heart of Pharaoh was made heavy" signifies obstinacy; "and he did not send the people away" signifies that they did not release them.

7497. *And Jehovah said unto Moses.* That this signifies instruction anew, may be seen above (n. 6879, 6881, 6883, 6891, 7226, 7304, 7380).

7498. *Go in unto Pharaoh, and tell him.* That this signifies the appearance of truth from the Divine with those who infest, is evident from the signification of going or entering in unto any one, as presence or appearance — of which below; from the signification of speaking, as communication; from the representation of Pharaoh, as those who infest in the other life such as are of the spiritual church (see n. 7107, 7110, 7126, 7142, 7220, 7228, 7317); and from the representation of Moses, who was to go in unto Pharaoh and tell him, as truth from the Divine (see n. 6771, 6827, 7014, 7382). That coming and entering in mean presence or appearance, is because in the spiritual sense they signify what is of the mind, consequently what is of the thought, and when coming or entering in unto any one is spoken of the thought, it means to present him to one's view, for he who thinks of any one makes him present to himself; and what is wonderful, in the other life he of whom one thinks with a desire to speak with him, is even presented to view. Thus it is plain that in the other life to spirits thinking as a man thinks in the world, what they think of is presented to the life. Hence now it may be known that by coming or entering in unto any one, is signified presence or appearance.

7499. *Thus saith Jehovah, the God of the Hebrews.* That this signifies command from the Lord, Who is the God of the church, is evident from the signification of saying, as command (see n. 7036, 7107, 7310); and from the signification of the Hebrews, as those who are of the church, thus the church (n. 5136, 5236, 6675, 6684, 6738). That Jehovah when named in the Word is the Lord, may be seen above (n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6303, 6905, 6945, 6956). The Lord in the Word is called Jehovah as to Divine good, for Divine good is the Divine Itself, and the Lord is called the Son of God as to Divine truth, for Divine truth proceeds from the Divine good, as a son from a father, and also is said to be born: how this is shall be further told. The Lord when He was in the world, made His Human Divine truth, and then called the Divine good, which is Jehovah, His Father, since, as just said, Divine truth proceeds and is born from Divine good. But after the Lord fully glorified Himself, which was done when He endured the last of temptation on the cross, He then also made His Human Divine good, that is, Jehovah, and thereby the Divine truth itself proceeded from His Divine Human. This Divine truth is what is called the Holy Spirit, and is the holy which proceeds from the Divine Human. Thus it is plain what is meant by the Lord's words in John: *The Holy Spirit was not yet, because Jesus was not yet glorified* (vii. 39). That it is the Divine good which is named the Father, and the Divine truth which is named the Son, may be seen above (n. 3704).

7500. *Send My people away, that they may serve Me.* That this signifies that they should leave those who are of the spiritual church to worship the Lord, is evident from the signification of sending away, as releasing — as frequently above; from the representation of the sons of Israel, here My people, as those who are of the spiritual church (see n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of, that they may serve Me, as that they may worship the Lord. That to serve is to worship, is plain, and that Jehovah, Whom they would serve, is the Lord, may be seen just above (n. 7499).

7501. *For if thou refuse to send them away, and wilt hold them still.* That this signifies if they should still be obstinate to infest, is evident from the signification of refusing, as being obstinate, hence to refuse to send away, is to be obstinate not to release; and from the signification of holding, as still to infest; for they who are infested are held by the evil spirits who infest. In regard to those who are infested being held by evil spirits, the case is this.

When evil spirits assault any one, they know how to insinuate themselves into his enjoyments which are of his lusts, and also into things pleasant to him which are of his principles, thus into whatever is of his love; and so long as they are thus insinuating, they hold him whom they infest, as if bound, nor can he be loosed, however he struggles, but by the Divine aid of the Lord; for love and insinuation into the enjoyment of love join together. Such art is practised by evil spirits and genii in the other life. This is also plain from the same thing in the world, for he who insinuates himself into another's enjoyment which is of his love, keeps him bound and also leads him.

7502. *Behold, the hand of Jehovah shall be upon thy cattle which is in the field.* That this signifies the vastation of the truth and good of faith which they had from the church in which they have been, is evident from the signification of the hand of Jehovah being upon any one, as a plague or punishment; for by hand is signified power (see n. 4931–4937, 6292, 6947, 7188, 7189), and by the hand of Jehovah, omnipotence (n. 878, 3387); and because by those who are in the externals of the church, it is believed from appearance that every plague or punishment comes from Jehovah, since they attribute all things to His power, therefore by the hand of Jehovah being upon any one, is signified punishment, here vastation, for the degrees of the vastation of those who infested were punishments. The meaning is further evident from the signification of cattle, as the truths and goods of faith (n. 6016, 6045, 6049); and from the signification of field, as the church (n. 2971, 3310). That the field is the church is because the seeds sown in the field signify the truths which are of faith, and also because the produce from the field, as wheat, barley, spelt, and so forth, are the goods of charity, and the truths of faith, thus what is of the church. As regards the infer- 2
nal spirits who infest the upright in the other life being vastated as to the truths of faith which are of the church,

it is to be known that those who infest the upright in the other life are such as when living in the world were of the church; for those who have not been of the church, cannot infest others who are of the church, because falsities which are contrary to the truths of faith of the church, are the means by which they infest. By these falsities those who have been out of the church cannot infest any one, because they had not known them. That they who have made a profession of faith and have lived a life of evil, in the other life turn themselves to falsities and infest the upright, may be seen above (n. 7097, 7127, 7317). Lest therefore the truth of faith, which they have had from the doctrine of their church when living in the world — for they carry with them into the other life all that they had known in the life of the body, nor is anything wanting — should give them any light from heaven, and lest they should apply what is of the light to support falsities and evils which are of hell, therefore every such thing is taken from them, and they are left at last to the evils of their life and the falsities therefrom. This vastation is what is here
3 described. That those who have been of the church and have lived a life of evil are thus by degrees vastated before they are cast into hell, is because they had known the truths of faith, and thus had communication with heaven. The heavenly societies with which they have had communication, and also have it in the other life, can be separated from them only by degrees. For such is the order in heaven from the Lord, that nothing is done violently, but all things in freedom as of themselves; therefore those heavenly societies are not wrested from them, but are gradually separated, so that they seem to depart of their own accord. From this now it is plain how it is as to vastation with those who have known the truths of faith which are
4 of the church, and yet have lived a life of evil. That so it is no one can know but from revelation, for man has no knowledge of what exists in the other life except from rev-

elation; and as man cares little to explore the truths and goods which are of faith from the Word, being in no affection for truth for its own sake, still less for the sake of life, therefore such things are not revealed to him; nevertheless they exist in the Word, as to every series and process, in its internal sense. Because therefore the man of the church is in no affection for knowing truth from the Word, but only in affection for confirming the doctrines of his own church whether true or false, for worldly reasons, therefore he knows nothing at all of the state after death, of heaven, and of hell; he does not even know what makes heaven and what makes hell with man. Yea, so ignorant are men that they teach and believe that every one can be admitted into heaven, some by power which they claim to themselves, some by the mercy of the Lord, however they have lived; and scarce any know that heaven is given to man while he lives in the world by the life of charity and faith, and that that life remains. These things are said that the quality may be known of the man of the church, who professes faith alone and cares not about the life of faith; for these are they who are represented by the Egyptians here and in what follows.

7503. *Upon the horses, upon the asses, upon the camels.* That this signifies what is of the understanding and of the knowledge of the truth of faith, is evident from the signification of horses, as what is of the understanding (n. 2761, 2762, 3217, 5321, 6125, 6534); from the signification of asses, as what serves the understanding, thus also knowledges (n. 5492, 7024); and from the signification of camels, as knowledges in general (n. 3048, 3071, 3143, 3145). These three animals signify what is of the intellectual part, the rest, which belong to the herd and to the flock, signify what is of the voluntary part. As to the intellectual part, it is that which receives the truths of faith; for the intellect is the internal sight, which is enlightened by the light of heaven, and so far as it is enlightened, it apperceives, sees, and acknowledges the truths of faith when it reads the Word. Hence it is that they who are in perception of the truth of faith, are called intelligent and wise, and also enlightened. That the intellectual is the recipient of the truth of faith, may be seen above (n. 5114, 6125, 6222).

7504. *Upon the herd, and upon the flock.* That this signifies what is of the will, is evident from the signification of the herd, as the good of the exterior natural; and from the signification of the flock, as the good of the interior natural (see n. 5913); and since good is signified thereby, what is of the will is signified, for all good has reference to the will, and all truth to the understanding.

7505. *There shall be a very grievous murrain.* That this signifies wasting away in general, is evident from the signification of murrain, or pestilence, as vastation of truth, and because it is called a very grievous murrain, the wasting away of truth is signified. That a pestilence signifies the vastation of truth, is plain from the following passages in the Word: *When I send My four sore judgments upon Jerusalem, the sword, and the famine, and the evil beast, and the pestilence, to cut off from it man and beast* (Ezek. xiv. 21): to cut off man and beast is to lay waste interior and exterior good. Again in the same: *The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him* (vii. 15)—where pestilence stands for the vastation of good. Again: *Wherefore . . . because thou hast defiled My sanctuary with all . . . thine abominations . . . a third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee* (v. 11, 12)—where pestilence stands for the wasting away of good. And in Amos: *I have sent among you the pestilence in the way of Egypt: your young men have I slain with the sword, with the captivity of your horses* (iv. 10)—where the pestilence in the way of Egypt stands for the vastation of good and truth by falsities, which are the way of Egypt; your young men have I slain with the sword, with the captivity of horses, stands for the vastation of truth; young men are truths, and horses things of the understanding, as above (n. 7503). And in David: *Thou shalt not be afraid for the terror by the night, nor for the arrow that flieth by day; for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday* (Ps. xci. 5, 6)—where the pestilence that walketh in darkness stands for the evil which lays waste in secret, the destruction that wasteth at noonday for the evil which lays waste openly—besides many other passages.

7506. *And Jehovah shall sever between the cattle of Israel and the cattle of the Egyptians.* That this signifies the difference between the truths and goods of faith of those who are of the spiritual church, and the truths and goods of faith which are [from the church] with those who infest, is evident from the signification of severing, as difference; from the signification of cattle, as the truths and goods of faith (as above, n. 7502); from the representation of the sons of Israel, as those who are of the spiritual church (also above, n. 7500); and from the signification of the cattle of the Egyptians, as the goods and truths of the church which are with those who infest. That the Egyptians are they who were of the church, and hence in the knowledge of the truth and good of faith, but in a life of evil, and who in the other life infest, may be seen above (n. 7097, 7127, 7317, 7502). What is the difference between the truths and goods of faith of those who are of the church and are saved, and the truths and goods of faith of those who are of the church and are condemned, shall be told in brief. The truths and goods of faith with those who are of the church and are saved, are from the good of charity; and as the affection of charity is the spiritual itself, those truths and goods are spiritual, and 2

flow in through heaven from the Lord, for the interiors of those who receive are open to heaven. But the truths and goods of those who are of the church and are condemned, are not from the good of charity, and thus are not spiritual; they indeed flow in through heaven, but are received in cold and darkness — in cold because there is no good of charity, in darkness because the light by which they receive them is as that of winter, which compared to the light of heaven is darkness. Nor are their interiors open to heaven, but to the world, to which they determine the influx of truth and good from heaven; hence also the ideas they have of the good and truth of faith, are merely natural, yea material, which in the spiritual world are represented as deformed, and having no human likeness. But the ideas of the truth and good of faith of those who are of the church and are saved, are spiritual, and though they terminate in material things of the world, yet they are separate from them, for they can be elevated from them. The ideas of these in the spiritual world are represented as beautiful, and have the likeness of man. Such is the difference, however they appear alike in the external form,
3 that is, in discourse and preaching. The cause of such a difference is the life; for good of life, which is from charity, when it flows into the intellectual which is the receptacle of truth, forms beautiful ideas of the goods and truths of faith; but evil of life, which is contrary to charity, when it flows into the intellectual, makes deformed ideas of the goods and truths of faith, such as are not acknowledged in heaven.

7507. *And there shall nothing die of all that belongeth to the sons of Israel.* That this signifies that they shall not be wasted away, is evident from the signification of not anything dying, as not being wasted away; from the signification of cattle, of which it is said that they shall not die, as the truth and good of faith — of which above (n. 7502); and from the representation of the sons of Israel, as those who are of the spiritual church. That the goods and truths of faith, which are with those who are of the church, cannot die, is because by charity they are conjoined with the Divine, and the Divine is life itself, and is eternal; and what is conjoined to life itself and to what is eternal, cannot die nor be wasted away, but remains to eternity, and is continually perfected; whereas what is of faith with those who are of the church and are condemned, since they are not conjoined with the Divine, and hence have no life in them, die; for they are as images with no life, which not being alive are in the other life wasted away, that is, removed.

7508. *And Jehovah appointed a set time.* That this signifies predetermination, is evident without explication.

7509. *Saying, To-morrow Jehovah shall do this thing in the land.* That this signifies that this shall be to them forever, as to what is of the truth and good of the church, is evident from the signification of to-morrow, as forever (see n. 3998); that it means as to what is of the truth and good of the church, is plain from what goes before in regard to that good and truth, namely, that they will be wasted away with those who are meant by the Egyptians; and that they will abide with those who are represented by the sons of Israel.

7510. *And Jehovah did that thing on the morrow.* That this signifies effect according to predetermination, is evident from the signification of doing that thing, as effect; and from the signification of a stated time, here the morrow, as predetermination — as above (n. 7508). Predetermination from the Divine, when it has reference to what is perpetual, is expressed by the morrow.

7511. *And all the cattle of the Egyptians died.* That this signifies the wasting away of the truth and good of faith with those who infest, is evident from the signification of dying, namely by the pestilence, as wasting away — as above (n. 7505, 7507); and from the signification of the cattle of the Egyptians, as the truths and goods of the church with those who infest — as also above (n. 7506).

7512. *And of the cattle of the sons of Israel died not one.* That this signifies that nothing of faith was wasted away with those who were of the spiritual church, is evident from what has been shown just above (n. 7506, 7507).

7513. *And Pharaoh sent, and, behold, there was not so much as one of the cattle of Israel dead.* That this signifies that this was made known to those who infest, is evident from the representation of Pharaoh, as those who infest — of which above (n. 7498). That by sending and finding that there was nothing dead of the cattle of Israel, is signified that it was made known to them, namely, that nothing of the goods and truths of faith perished among those who were of the spiritual church, is manifest.

7514. *But the heart of Pharaoh was made heavy,* signifies obstinacy, as above (n. 7272, 7300, 7305).

7515. *And he did not send the people away.* That this signifies that they did not release them, namely, those of the spiritual church whom they infested, may be seen above (n. 7474), where are the same words.

7516. Verses 8–12. *And Jehovah said unto Moses and unto Aaron, Take to you by handfuls ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become dust over all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man and upon beast. And the magicians could not stand before Moses because of the boil; for the boil was upon the magicians and all the Egyptians. And Jehovah made strong the heart of Pharaoh, and he hearkened not unto them; as Jehovah had spoken unto Moses.* "And Jehovah said unto Moses and unto Aaron" signifies instruction anew; "Take to you by handfuls" signifies power given, as much as could be received; "ashes of the furnace" signifies of exciting the falsities of lusts by presence with those who infest; "and let Moses sprinkle it toward the heaven" signifies that those falsities were shown to those who are in heaven; "in the sight of Pharaoh" signifies in presence. "And it shall become dust over all the land of Egypt" signifies the condemnation of those falsities in the natural mind; "and shall be upon man and upon beast" signifies which are from evil interior and exterior; "a boil breaking forth with blains" signifies defilements with the blasphemies thence; "throughout all the land of Egypt" signifies in the whole natural mind. "And they took ashes of the furnace" signifies the falsities of lusts; "and stood before Pharaoh" signifies in the presence of those who infest; "and Moses sprinkled it up toward heaven" signifies those things shown to those who are in heaven; "and it became a boil breaking forth with blains upon man and upon beast" signifies defilements with blasphemies from evil interior and exterior. "And the magicians could not stand before Moses because of the boil" signifies that those could not be present who abused Divine order by presenting a like appearance in the external form; "for the boil was upon the magicians" signifies that like defilements came forth from them; "and all the Egyptians" signifies as in those who infested. "And Jehovah made strong the heart of Pharaoh" signifies that they made themselves obstinate; "and he hearkened not unto them" signifies that they did not obey; "as Jehovah had spoken unto Moses" signifies according to prediction.

7517. *And Jehovah said unto Moses and unto Aaron.* That this signifies instruction anew, is evident from the signification of Jehovah's saying, as instruction (as above, n. 7497); that it is instruction anew, is because a new state is now treated of, the former beng ended. The instruction which is from Jehovah is given by the truth which proceeds from Him. The truth which proceeds from Jehovah is represented by Moses and Aaron, internal truth by Moses, and external by Aaron (n. 7382).

7518. *Take to you by handfuls.* That this signifies power given, as much as could be received, is evident from the signification of clenched hands or the palms of the hands, as power; clenched hands or the palms of the hands are power because hands signify power — of which below; as much as can be received, is signified by fulness. As to the signification of clenched hands or the palms of the hands, it is to be known that the arms in the Greatest Man correspond to power; hence not only the arms themselves signify power, but also the shoulders, and likewise the hands, even to the fingers. That arms are power may be seen above (n. 878, 4932, 4934, 4935, 7205), and shoulders (n. 1085, 4937), and hands (n. 878, 3387, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189), also fingers (n. 7430); for their correspondence in general, see above (n. 4931–4937). The reason why all things of the arm correspond to power, is that the body exercises its power by them. From this may be evident what is signified by sitting on the right hand, in Matthew: *Jesus saith unto him . . . Henceforth ye shall see the Son of Man sitting at the right hand of power* (xxvi. 64); and in Luke: *From henceforth shall the Son of Man be seated at the right hand of the power of God* (xxii. 69) — that is, the omnipotence which is the Lord's; wherefore it is said, at the right hand of power — as also in David: *Thou hast a mighty arm, strong is Thy hand, and high is Thy right hand* (Ps. lxxxix. 13). From this it is manifest what light is given in the Word by the internal sense, for unless it were thereby known that by the right hand is signified power, it would be understood according to the letter of the words, that the Lord would sit on the right hand of Jehovah.

7519. *Ashes of the furnace.* That this signifies of exciting the falsities of lusts by presence with those who infest, is evident from the signification of ashes of the

furnace, as the falsities of lusts — of which below. That exciting by presence with those who infest is signified, is evident from what follows in this verse, for it is said that Moses sprinkled it toward heaven, in the sight of Pharaoh. By in the sight, is signified presence, and by Pharaoh are signified those who infest — as often shown. How it is 2
with these things cannot be known without revelation, for they are such as take place in the other life, and are not known in the world. Evil or infernal spirits, as long as they are removed and separated from heaven, that is, from the good of love and the truth of faith which are there, do not know that they are in evils and falsities, for then they believe falsities to be truths, and evils to be goods; but as soon as heaven comes nearer to them, that is, some heavenly society, they apperceive falsities and evils, for the truth of faith which then flows in gives them an apperception of falsities, and the good of love which flows in gives them an apperception of evils; and the nearer that heaven comes, or the more present the inflow of the good of love and of the truth of its faith, as they cannot endure them, the more grievously are they tormented by their evils and falsities. From these things it may now be evident why it 3
was commanded that Moses should take ashes of the furnace and sprinkle it toward heaven, and that he should do this in the sight of Pharaoh; also why it was commanded that he, not Aaron, should sprinkle the ashes toward heaven. For, by ashes being sprinkled toward heaven is signified the inflow of heaven; by this being done in the eyes of Pharaoh is signified in the presence of those who infest. Moses was to do this, and not Aaron, because the truth proceeding immediately from the Divine produces this effect with the evil, Moses being the truth which proceeds immediately from the Divine, and Aaron that which proceeds mediately (n. 7010). From this is plain what is meant in the internal sense by the contents of this verse and that next following, namely, that the filthiness and defilements of lusts

with blasphemies would be excited, which are signified by the boil breaking forth with blains. This is done when
4 Divine truth flows in and heaven comes nearer. Every one may see that such things would never have been commanded by Jehovah to Moses, unless a heavenly arcanum were therein; that is to say, that Moses should take ashes of the furnace and sprinkle them toward heaven — such means of producing the effect would never have been ordered by Jehovah unless they had contained what is heavenly, to which they correspond. Hence may be seen the nature of the Word, that it is entirely full of arcana, but such arcana as
5 do not appear in the sense of the letter. That ashes of the furnace signify falsities of lusts, is because they are from what is burned; and burning, as also fire itself, in the Word, in a good sense signifies the good of heavenly affections, but in an opposite sense, the evil of infernal lusts. That fire has this signification may be seen above (n. 934, 1861, 2446, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324); also that burning is the evil of lusts (n. 1297, 5215); hence ashes signify falsities, for falsities are from the evils of lusts. And as the evils of lusts are signified by fire, they are also signified by a furnace, which is a containant, and this fre-
6 quently involves the same as what it contains. That a furnace so signifies is evident from these passages: *Behold, the day cometh, burning as a furnace; and all the proud, and every one that worketh wickedness, shall be stubble: and the day that cometh shall set them on fire . . . it shall leave them neither root nor branch* (Mal. iv. 1) — where burning as a furnace stands for the lusts of evils, setting them on
7 fire for kindling with lusts. And in Genesis: Abraham *looked toward the faces of Sodom and Gomorrah, and toward the faces of all the land of the Plain, and he saw, and behold, the smoke of the land went up, as the smoke of a furnace* (xix. 28) — where the smoke of a furnace stands for falsities from the evils of lusts, for Sodom is the evil of lusts from self-love, and Gomorrah is falsity thence (see

n. 2220, 2246, 2322). And in John: *And there went up a smoke out of the pit* of the abyss, *as the smoke of a great furnace* (Apoc. ix. 2) — where the smoke of a furnace in like manner stands for falsities from evils of lusts; the pit of the abyss for hell. And in Matthew: *The Son of Man* 8
*shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire* (xiii. 41, 42) — where the furnace of fire stands for the evils of lusts; for the fire of lusts is what is meant in the Word by the fire of hell; loves also are no other than the fires of life, and lust is the continual effort of love. And in Nahum: 9
*Draw thee water for the siege, strengthen thy fortresses: go into the mud, and tread the clay, repair the brick kiln. There shall the fire devour thee; the sword shall cut thee off* (iii. 14, 15) — where going into the mud means into falsity, treading the clay, evil (n. 6669); the brick kiln, or furnace of brick, stands for the falsities which they contrive, and which are injected by the evil (n. 1296, 6669, 7113), fire for the lust of evil (n. 1861, 2446, 5071, 5215, 6832, 7324), the sword for falsity (n. 4499). And in Jeremiah: 10
*Take great stones in thy hand, and hide them in mortar in the furnace of brick, which is at the entrance of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them . . . Behold I will send and take Nebuchadrezzar, the king of Babylon . . . and will set his throne upon these stones that I have hid; and he shall spread his pavilion over them. And he shall come, and shall smite the land of Egypt* (xliii. 9–11). What these words signify cannot be known without the internal sense; great stones are falsities, the furnace of brick is the lust of falsity from evil, Nebuchadrezzar king of Babylon is the devastator of truth and good, his throne and pavilion set over these stones mean that he shall cause falsities to reign; the land of Egypt which he shall smite is the natural mind.

7520. *And let Moses sprinkle it toward the heaven.*

That this signifies that those falsities were shown to those who are in heaven, is evident from the signification of ashes, as falsities — of which in what follows; and from the signification of sprinkling toward heaven, as showing them to those who are in heaven. That to sprinkle is to show, is plain, for so they are made to appear. By heaven in the internal sense is meant the angelic heaven. What these words signify, is plain from what was said just above (see n. 7519), namely, that by truth from the Divine, which is represented by Moses, the falsities of the lusts of those who infest were shown and manifested to heaven, whence was the presence of heaven, and from presence the occurrence of such things with the evil as are signified by the boil breaking forth with blains. That by ashes [*favilla*] is meant falsity, may be confirmed from the passages where another word for ashes [*cinis*] is used, which has a like origin, and hence a like meaning — (as in Isa. xliv. 15, 20; lviii. 5: Jer. vi. 26: Ezek. xxvii. 30; xxviii. 18: Jonah iii. 6: Ps. cii. 10, 11: Job ii. 8; xxx. 19).

7521. *In the sight of Pharaoh.* That this signifies in the presence, is evident without explication.

7522. *And it shall become dust over all the land of Egypt.* That this signifies the condemnation of those falsities in the natural mind, is evident from the signification of dust, as what is condemned — of which above (n. 7418); from the signification of ashes of the furnace, which was made dust, as the falsities of lusts — of which just above (n. 7519, 7520); and from the signification of the land of Egypt, as the natural mind (n. 5276, 5278, 5280, 5288, 5301). That dust means what is condemned, or damned, is plain not only from the passages already quoted from the Word (n. 7418), but also from this in Moses: *If thou wilt not hearken unto the voice of Jehovah thy God . . . cursed shalt thou be in the city, and cursed shalt thou be in the field. . . . Jehovah shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed* ( Deut. xxviii. 15, 16, 24).

7523. *And shall be upon man and upon beast.* That this signifies which are from evil interior and exterior, is evident from the signification of man, as affection for good and in the opposite sense lust for evil, and likewise of beast; but when man and beast are mentioned, then by man is signified interior affection or lust, and by beast exterior (see n. 7424). The interior good and also the interior evil which are signified by man, are what are of intention or end, for the intention or end is the inmost of man; but the exterior good and also the exterior evil which are signified by beast, are what are of the thought, and of the action thence when nothing opposes. That what is exterior is signified by beast, is because man as to his external or natural man is nothing else than a beast, for he enjoys like lusts and pleasures, and like appetites and senses. And what is interior is signified by man, because man is man as to the internal or spiritual man, enjoying there affections for good and truth, such as belong to angels in heaven, and because by that he rules his natural or animal man, which is a beast. That a beast is affection for good and in the opposite sense lust for evil, may be seen above (n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 2179, 2180, 3218, 3519, 5198). Such is the signification of man and beast also in the following passages: *Mine anger and My fury shall be poured out upon this place, upon man and upon beast* (Jer. vii. 20). Again: *I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence* (xxi. 6). Again: *Which shall make her land desolate, and none shall dwell therein: they are fled, they are gone from man even to beast* (l. 3). And in Ezekiel: *When a land sinneth against Me by committing trespass* . . . I will *cut off from it man and beast* (xiv. 13, 19, 21). Again: *I will stretch out My hand upon Edom, and will cut off man and beast from it: and I will make it desolate* (xxv. 13). And in Zephaniah: *I will consume man and beast: I will consume the fowls of the heaven, and the fishes of the sea, and the* 2

*stumbling blocks with the wicked; and I will cut off man*
3 *from off the face of the ground* (i. 3). Man and beast stand for interior and exterior good in the following passages: *I have made the earth, the man and the beast . . . by My great power* (Jer. xxvii. 5). Again: *Behold the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast* (xxxi. 27). Again: The earth shall be a desolation, *without man or beast* (xxxii. 43). Again: *In the cities of Judah, and in the streets of Jerusalem, that are desolate, without man and without inhabitant and without beast* (xxxiii. 10; li. 62). In David: *Thy justice is like the mountains of God; Thy judgments are a great deep: O Jehovah, Thou preservest man and beast* (Ps. xxxvi. 6). Because such things were signified by man and beast, therefore the firstborn of the Egyptians died, both of men and beasts (Exod. xii. 29); and therefore the firstborn was sanctified, *both of man and beast* (Num. xviii. 15); and therefore also from a holy rite it was commanded by the king of Nineveh, *Let neither man nor beast . . . taste anything . . . but let them be covered with sackcloth* (Jonah iii. 7, 8).

7524. *A boil breaking forth with blains.* That this signifies defilements with blasphemies thence, is evident from the signification of a boil, as defilements from evils, and from the signification of blains, as the blasphemies which are thence. Boils in man's body correspond to defilements from evils, and blains to blasphemies; and they would also be upon every evil man, if he were not so long as he is in the world in a state of receiving the good and truth of faith; it is for the sake of that state that the Lord prevents
2 such things from bursting forth from evils. That boils signify defilements with blasphemies, is plain also in John: *The first angel went and poured out his bowl into the earth; and it became a noisome and grievous sore upon the men which had the mark of the beast. . . . And the fifth angel*

*poured out his bowl upon the throne of the beast . . . and they blasphemed the God of heaven, by reason of their pains and their sores* (xvi. 2, 10, 11). And in Moses: *Jehovah shall smite thee with the boil of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. . . . So that thou shalt be mad for the sight of thine eyes which thou shalt see. Jehovah shall smite thee in the knees and in the thighs, with a sore boil whereof thou canst not be healed. . . . Jehovah shall bring thee, and thy king which thou shalt set over thee, unto a nation which thou hast not known* (Deut. xxviii. 27, 34–36). The boil of Egypt stands for defilements with blasphemies; and because blasphemies also are signified, it is said, thou shalt be mad from the sight of thine eyes, for he who blasphemes God is mad. The kinds of 3
boils are emerods, scab, the itch, which signify so many kinds of falsities from evils; nearly the same is signified by sore boils on the knees and thighs; and because they signify falsities, it immediately follows that the king which they shall set over them should be brought away; for by king is signified truth, and in the opposite sense falsity (n. 1672, 2015, 2069, 3009, 4581, 4966, 5044, 6148). The sores of the leper, as the swelling, the abscess, the bright spot, the burning, the scurf, the scall, which are named in Leviticus (xiii.), are also such things, for leprosy, in the spiritual sense, is the profanation of truth (n. 6963). That 4
wounds also signify such things, is manifest from Isaiah: *From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and recent blows: they have not been pressed, neither bound up, neither mollified with oil* (i. 9). And in David: *Mine iniquities are gone over my head . . . my wounds stink and are corrupt, because of my foolishness* (Ps. xxxviii. 4, 5).

7525. *Throughout all the land of Egypt.* That this signifies the natural mind, may be seen just above (n. 7522).

7526. *And they took ashes of the furnace.* That this signifies the falsities of lusts, is evident from the signification of ashes of the furnace, as the falsities of lusts — of which above (n. 7519).

7527. *And stood before Pharaoh.* That this signifies in the presence of those who infest, is evident from the signification of standing before any one, as in the presence; and from the representation of Pharaoh, as those who infest (see n. 7107, 7110, 7126, 7142, 7220, 7228).

7528. *And Moses sprinkled it up toward heaven.* That this signifies those falsities shown to those who are in heaven, is evident from what was said above (n. 7520), where are like words.

7529. *And it became a boil breaking forth with blains upon man and upon beast.* That this signifies defilements with blasphemies from interior and exterior evil, is evident from the signification of a boil, as falsities* with blasphemies — of which above (n. 7524); and from the signification of man and beast, as evil interior and exterior — of which also above (n. 7523).

7530. *And the magicians could not stand before Moses because of the boil.* That this signifies that they could not be present who abused Divine order by presenting a like appearance in external form, is evident from the signification of not being able to stand before any one, as not to be able to be present; from the signification of magicians, as those who abuse Divine order by presenting a like appearance in external form (see n. 7296, 7337); and from the signification of the boil, as defilements with blasphemies — of which above (n. 7524).

7531. *For the boil was upon the magicians.* That this signifies that like defilements came forth from them, is evident from what was said just above (n. 7530).

7532. *And all the Egyptians.* That this signifies as in those who infested, is evident from the signification of the Egyptians, as those who infest (see n. 7097, 7317).

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* Here "falsities," but in 7524 "defilements."

7533. *And Jehovah made strong the heart of Pharaoh.* That this signifies that they made themselves obstinate, is evident from the signification of the heart made strong, hardened, and made heavy, as obstinacy (see n. 7272, 7300, 7305). That it is said that Jehovah made strong the heart of Pharaoh, in the internal sense signifies that they themselves, and not Jehovah, made strong their heart, that is, made themselves obstinate; for it is the evil with man which makes him strong or obstinate against the Divine, and evil comes from man, and flows in from hell, but not from heaven. Through heaven from the Lord nothing but good flows; evil cannot come forth from good, still less from the very Good Itself; evil comes forth from its own origins, namely, from the opposites to love to God and love to the neighbor; such origins are with man, and not at all with God. Thus it is plain that when it is said in the Word that God induces evil, it is said according to the appearance — but on this see above (n. 2447, 6991, 6997).

7534. *And he hearkened not unto them.* That this signifies that they did not obey, is evident from the signification of not hearkening unto any one, as not obeying (see also n. 7224, 7275, 7301, 7339, 7413).

7535. *As Jehovah had spoken unto Moses.* That this signifies according to prediction, may be seen above (n. 7302, 7340, 7414, 7432).

7536. Verses 13–18. *And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith Jehovah, the God of the Hebrews, Send My people away, that they may serve Me. For I will this time send all My plagues upon thy heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like Me in all the earth. For now I would put forth My hand, and smite thee and thy people with pestilence, and thou hadst been cut off from the earth: but in very deed for this cause have I made thee to stand, for to make thee see My power, and that My name may be *declared throughout all the earth. As yet exaltest thou thyself against My people, that thou wilt not send them away. Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day it was founded even until now.* "And Jehovah said unto Moses" signifies instruction again as to what was to be done; "Rise up early in the morning, and stand before Pharaoh" signifies elevation of the attention of those who infest by presence; "and say unto him, Thus saith Jehovah, the God of the Hebrews" signifies command from the Lord, Who is the God of the church; "Send My people away, that they may serve Me" signifies that they should release those who are of the spiritual church to worship the Lord their God. "For I will this time send all My plagues" signifies that it might come to pass that all evils to come would rush together upon them; "upon thy heart" signifies into the inmost; "and upon thy servants, and upon thy people" signifies into all things in general and particular; "that thou mayest know that there is none like Me in all the earth" signifies thence made known to them, that the Lord is the only God. "For now I would put forth My hand" signifies that all communication might be taken away; "and smite thee and thy people with pestilence" signifies thus total devastation; "and thou hadst been cut off from the earth" signifies that thus there would no longer be communication by what is of the church; "but in very deed for this cause have I made thee to stand" signifies that communication would yet remain, and that states in order would be passed through; "for to make thee see My power" signifies that they may perceive how great the Divine power is; "and that My name may be declared throughout all the earth" signifies that thus the Lord may be acknowledged as the only God where the church is. "As yet exaltest thou thyself against My people" signifies because he does not yet desist from infesting those who are in truth and good; "that thou wilt not send them away" signifies and does not yet release them. "Behold, tomorrow about this time I will cause it to rain a very grievous hail" signifies falsities destroying all things of the church with them; "such as hath not been in Egypt since the day it was founded even until now" signifies that there is no such destruction with others in the natural mind.

7537. *And Jehovah said unto Moses.* That this signifies instruction again as to what was to be done, may be seen above (n. 7517).

7538. *Rise up early in the morning, and stand before Pharaoh.* That this signifies elevation of the attention of those who infest by presence, is evident from the signification of rising up early in the morning (see n. 7435); from the signification of standing before any one, as presence (n. 7527); and from the representation of Pharaoh, as those who infest (n. 7107, 7110, 7126, 7142, 7220, 7228).

7539. *And say unto him, Thus saith Jehovah, the God of the Hebrews.* That this signifies a command from the Lord, Who is the God of the church, is evident from the signification of saying, when by Jehovah or the Lord to those who are in evils and infest, as command (see n. 7036, 7310); from the signification of the Hebrews, as those of the church, thus the church (n. 6675, 6684, 6738). That where Jehovah is named in the Word, it is the Lord Who is meant, may be seen above (n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6303, 6905, 6945, 6956); thus Jehovah the God of the Hebrews is the Lord, Who is the God of the church.

7540. *Send My people away, that they may serve Me.* That this signifies that they should release those who are of the spiritual church to worship the Lord their God, may be seen above (n. 7500), where are like words.

7541. *For I will this time send all My plagues.* That this signifies that it might come to pass that all evils to come would rush together upon them, is evident from the

signification of plagues, as evils, here evils to come, until they were altogether cast into hell, for which reason it is said, all plagues; and from the signification of sending, as rushing in, for plagues or evils are not sent in by Jehovah or the Lord, but rush in from evil itself; for evil in the other life brings punishment with it, and has it as it were in itself (see n. 696, 697, 1857, 6559). Hence by, I will send all My plagues, is signified that all evils would rush in
2 upon them. It is according to order that one plague should follow another, and that the evil should thus be successively cast down into hell; wherefore it is here said that it might come to pass that they would rush in together. The man of the church, since he has no knowledge of the state of life after death, believes that man after the life in the body is at once either taken up into heaven, or cast into hell, when nevertheless this takes place by degrees, though with much variety as to times and states. With the good who are to be taken up into heaven, evils are successively separated, and they are filled with goods according to the faculty of reception acquired in the world. And with the evil who are to be cast into hell, goods are successively separated, and they are filled successively with evils, according to the faculty of reception acquired in the world.
3 Moreover man in the other life enters into new states, and undergoes changes. Those who are taken up into heaven, are also after being taken up perfected to eternity; but they who are cast down to hell, also after they are cast down endure evils continually more grievous, and this until they dare not do evil to any one. After this they remain in hell to eternity, whence they cannot be taken out, because it cannot be given them to will good to any one, but only not to do evil, from fear of punishment, the desire to do it always remaining.

7542. *Upon thy heart.* That this signifies into the inmost, is evident from the signification of the heart, as what is of the will, thus of the love (see n. 2930, 3313, 3888, 3889), consequently what is of the very life, since the love, as it is of the will, makes the very life; hence it is that by the heart is signified the inmost. The inmost with the good is love to the Lord and love toward the neighbor, but the inmost with the evil is the love of self and the love of the world; this latter inmost is here meant. What encompass the inmost and make as it were its circumference, are evils with the falsities which favor them; and these are disposed in the order in which they favor. In the other life they are unrolled according to the order in which they are disposed: first come forth those which occupy the outmost borders, next those of the interiors, and at length is manifested the inmost. Hence it is that man in the other life passes through several states, and that the evil by successive degrees incur plagues, before they are cast into hell, according to what has just been said. The inmost, to which they finally come, is hell itself with them, for it is the evil itself which had been of their love; thus the end for the sake of which they had done all things, and which in the world they had inmostly concealed.

7543. *And upon thy servants, and upon thy people.* That this signifies into all things in general and particular, is evident from the signification of servants and people, as all and each, thus all things and each (see n. 7396).

7544. *That thou mayest know that there is none like Me in all the earth.* That this signifies thence made known to them, that the Lord is the only God, is evident from what was said above (n. 7401).

7545. *For now I would put forth My hand.* That this signifies that communication might be taken away, is evident from the signification of hand, as power (see n. 4931–4937, 6292, 6947, 7188, 7189, 7518); and of the hand of Jehovah as omnipotence (n. 878, 3387, 7518). Hence to put forth the hand is to show power, and from omnipotence to do. This omnipotence is described by being able to send all plagues upon his heart, upon his servants, and upon his people, whereby is signified that all evils would rush in together, and thus that communication with the things of heaven would be taken away. It is this exercise of power that is here described. How it is with this communication has been before said, namely, that those who infest the upright in the other life, are such as in the world have been in the church and have read the Word, and have known the doctrines of faith of their church and have also professed them, but have lived a life of evil. So long as such in the other life retain what is of faith, they have communication with heaven, and so long cannot be cast down into hell; therefore those things of faith are what are taken from them by degrees, and when they are taken from them, they have no longer anything to hold them up, but then like weights without support, or as birds with wings cut off, they fall downward, or into the deep. From this is plain what is meant by communication being taken away from them.

7546. *And smite thee and thy people with pestilence.* That this signifies thus total devastation, is evident from the signification of pestilence, as vastation of good and truth (see n. 7505); here total devastation because it is said that Pharaoh and his people would be smitten with it, but before (verse 3), that the cattle would be smitten, hence in that verse by pestilence is not signified total devastation, but vastation in general as to what is of the truth and good of the church, and what is outside of it.

7547. *And thou hadst been cut off from the earth.* That this signifies that thus there would no longer be communication by what is of the church, is evident from the signification of being cut off, when said of what is of the church, as being separated; and when they are separated, or when there is no longer communication with heaven by what is of the church, then the man falls into hell, which is meant by being cut off (see above, n. 7545); and from the signification of earth, as the church (n. 662, 1067, 1262, 1733, 1850, 2117, 2118, 2571, 2928, 3355, 4447, 4535, 5577).

7548. *But in very deed for this cause have I made thee to stand.* That this signifies that communication would yet remain, and that states in order would be passed through, is evident from the signification of causing to stand, when it is said of plagues or evils that they should not rush in together (see n. 7541), and of communication with heaven, that it should not be taken away from them (n. 7545), as that communication should yet remain, consequently that they should pass through states in order, that is, that they should be devastated by successive degrees (n. 7541).

7549. *For to make thee see My power.* That this signifies that they may perceive how great the Divine power is, is evident without explication.

7550. *And that My name may be declared throughout all the earth.* That this signifies that thus the Lord may be acknowledged as the only God where the church is, is evident from the signification of name, as all in one complex by which the Lord is worshipped (see n. 2724, 3006, 6674); and since the greatest essential of worship is the acknowledgment that the Lord is the only God, and that His Human is Divine, and that from this proceeds all faith and love, therefore by the name of Jehovah being declared, is signified that the Lord is to be acknowledged as the only God. That the Divine Human of the Lord is the name of Jehovah, may be seen above (n. 2628, 6887). And further the meaning is evident from the signification of the earth, as the church — see just above (n. 7547). That Jehovah or the Lord in this and in several other passages wishes His might and power to appear, and His name to be declared, and elsewhere to be worshipped and adored with humility, seems as if He wished to show forth His glory, and as if He loved adoration for the sake of Himself. But it is not so at all: it is not for the sake of Himself, but for the sake of the human race, not from self-glory, but from love, for He wishes to be conjoined to the human race, and to give them eternal life and happiness. This cannot be done unless man is in humble worship, and there can be no humble worship unless man acknowledges and believes that he himself is dust and ashes, that is, nothing but evil, and that Jehovah or the Lord is the Greatest and Holiest, and that he dare not of himself approach Him. When man is in such humble worship, then the Lord can flow in with the life of His love, and give heaven and eternal happiness. This is the reason that Jehovah or the Lord in so far extols His power and glory in the Word.

7551. *As yet exaltest thou thyself against My people.* That this signifies because he does not yet cease infesting those who are in truth and good, is evident from the signification of yet exalting himself, as not yet ceasing to infest, for they who infest believe they have dominion over those who are infested, when they see them in anguish and not yet liberated, and then see themselves warned; and from the representation of the sons of Israel, who are here My people, as those who are of the spiritual church, or what is the same, who are in truth and good (see n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

7552. *That thou wilt not send them away.* That this signifies, and does not yet release them, is evident from the signification of sending away, as releasing — as above.

7553. *Behold, to-morrow about this time I will cause it to rain a very grievous hail.* That this signifies falsities destroying all things of the church with them, is evident from the signification of a shower of hail, as falsities from evil destroying the truths and goods of faith, thus what is of the church. That a shower of hail signifies this is because it is as stones, and destroys both men and beasts, also the produce of the field, and likewise because it is cold. A shower in general signifies blessing, and in the

opposite sense cursing (see n. 2445): when blessing, it signifies the inflow and reception of the truth of faith and of the good of charity, for this is blessing; but when cursing, it signifies falsity contrary to the truth of faith, and evil contrary to the good of charity, for these are curses. But a shower of hail in general signifies the curse which is of falsity from evil, and indeed of falsity from evil against the truths and goods of the church. This is signified by 2
a shower of hail in the following passages: *I will contend* with Gog *with pestilence and with blood; and I will make it rain upon him, and upon his troops, and upon the many peoples that are with him, an overflowing rain, and hailstones, fire, and brimstone* (Ezek. xxxviii. 22). Gog stands for external worship separate from internal, thus for those who place the all of Divine worship in externals, to the extinction of charity; hailstones stand for falsities from evil. Again: *My hand shall be against the prophets that see* 3
*vanity, and that divine lies. . . . Say unto them that daub on what is unfit, that it shall fall: there shall be an overflowing rain, by which ye, hailstones, shall fall; and a stormy wind shall rend it* (xiii. 9, 11). Here the prophets that see vanity and divine lies stand for those who teach evils and falsities; daubing on what is unfit, stands for fashioning falsities, and making them appear like truth. These are called hailstones from falsities; but hail in this and in the passage above quoted is expressed in the original by another term, which signifies great hail. In Isaiah: 4
*Then Jehovah shall cause His glorious voice to be heard, and His arm shall see quiet, with the indignation of anger, and flame of devouring fire, with scattering and tempest, and the hailstone* (xxx. 30, 31) — where hailstone stands for the desolation of truth by falsities. Again: *Behold the Lord is strong and mighty, as a flood of hail, a destroying storm, as a flood of mighty waters overflowing, shall He cast down to the earth with the hand . . . the hail shall sweep away the refuge of lies, and they shall overflow the*

*hiding-place of waters* (xxviii. 2, 17) — where the flood stands for drowning in falsities, and thus for the vastation of truth (n. 705, 739, 790, 5725, 6853); a flood of hail stands for the destruction of truth by falsities. In David: *He smote their vines with hail, and their sycamore trees with great hailstones: He gave over their cattle also to the hail, and their flocks to thunderbolts. He cast upon*
5 *them the heat of His anger* (Ps. lxxviii. 47–49). Again: *He gave them hail for rain, a flaming fire in their land, and smote their vine and their fig-tree, and brake the tree of their borders* (Ps. cv. 32, 33). Hail and rain stand for the vastation of truth and good by falsities from evil, the vine for the truth and good of the internal church, the sycamore and fig-tree for the truths and goods of the external church. Again: *Who giveth snow like wool; He scattereth the hoar frost like ashes, Who casteth forth His hail like morsels: who can stand before His cold?* (Ps. cxlvii. 16, 17) — where hail stands for falsities from evils. Again: *He made darkness His hiding-place, His pavilion round about Him was darkness of waters, thick clouds of the skies. At the brightness before Him the thick clouds passed, with hailstones and coals of fire. Jehovah thundered in the heavens, and the Most High gave His voice, hailstones and coals of fire. And He sent out His arrows and scattered them* (Ps. xviii. 12–15). Here hailstones stand for falsi-
6 ties from evils which vastate truths and goods. In John: *The first angel sounded, and there followed hail and fire, mingled with blood, and it fell upon the earth . . . and the third part of the trees was burnt up, and all green grass was burnt up* (Apoc. viii. 7). Here hail stands for falsities from evil, fire mingled with blood for the evil of lusts with falsified truths, the trees which were burnt up for the knowledges of truth destroyed by the evil of lusts, the green grass which was burnt up for the knowledges of truth likewise destroyed. That fire is the evil of lusts may be seen above (n. 1297, 1861, 2446, 5071, 5215, 6314,

6832, 7324), also that blood is falsified truth (n. 4735, 6978, 7317, 7326), and that trees are knowledges (n. 2722, 2972). And in Joshua: *It came to pass, as they fled from* 7 *before Israel, while they were in the going down of Bethhoron, that Jehovah cast down great stones from the heaven upon them unto Azekah, that they died: they were more which died with the hailstones, than they whom the sons of Israel slew with the sword* (x. 11). This is said of the five kings who fought against Gibeon; by those five kings and their people were represented those who are in falsities from evils, therefore they died of hailstones; morsels of hail are called stones, because stones also signify falsities. From this it is plain what is signified by hail and rain of hail, namely, falsities from evils, and consequently the vastation of truth and good is also signified, for this is effected by falsities from evils.

7554. *Such as hath not been in Egypt since the day it was founded even until now.* That this signifies that there is no such destruction with others in the natural mind, is evident from the signification of rain of hail, of which this is said, as the destruction of truth by falsities — of which just above (n. 7553); and from the signification of the land of Egypt, as the natural mind (see n. 5276, 5278, 5280, 5288, 5301). That since the day it was founded even until now means that such has no place with others, is because day signifies state, and foundation its quality, and Egypt the natural mind in general. That there is no such destruction with others, as with those who infest the upright in the other life, is because those who infest were when in the world of the church (n. 7317, 7502). They are those who filled the memory, which is of the natural mind, with what is of faith from the Word, and from the doctrine of their church, and yet lived contrary to it; wherefore when they are vastated, then what is of faith is plucked up, and at the same time much that adheres to it; hence come deep and filthy furrows and ditches. The evils of lusts also cannot but be adjoined in some measure, and likewise falsities; and because truths and falsities cannot be together, it is plain that if they cannot be separated, they must be cast out to the borders, whence come empty places within, which have a grievous stench, for every stench is from evils mixed with goods, and from falsities mixed with truths. These things have no place with those who are out of the church, for they have known nothing of the truths of faith from the Word. This is what is signified by there being no such destruction with others in the natural mind.

7555. Verses 19–21. *Now therefore send, gather in thy cattle, and all that thou hast in the field; every man and beast, which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of Jehovah among the servants of Pharaoh made his servants and his cattle flee into the houses: and he that regarded not the word of Jehovah left his servants and his cattle in the field.* "Now therefore send, gather in thy cattle" signifies that the truth of good should be collected; "and all that thou hast in the field" signifies which is of the church; "every man and beast" signifies interior and exterior good; "which shall be found in the field" signifies which is of the church; "and shall not be brought home" signifies which is not reserved; "the hail shall come down upon them, and they shall die" signifies that it shall be altogether destroyed by falsity. "He that feared the word of Jehovah among the servants of Pharaoh" signifies those things in the natural mind which were of the Lord; "made his servants and his cattle flee into the houses" signifies that they were stored up and reserved in the interiors; "and he that regarded not the word of Jehovah" signifies the things which were not from the Lord; "left his servants and his cattle in the field" signifies that they were not stored up and reserved.

7556. *Now therefore send, gather in thy cattle.* That this signifies that the truth of good was to be collected, is evident from the signification of gathering in, as collecting; and from the signification of cattle, as the good of truth, and also the truth of good (see n. 6016, 6045). What the truth of good is and what the good of truth, may be seen above (n. 2063, 3295, 3332, 3669, 3688, 3882, 4337, 4353, 4390, 5526, 5733). The subject in this verse, and in the two following, is the good and truth which are reserved by the Lord, even with the evil; for the good and truth which are not adjoined to evils and falsities, are not vastated, but are stored up by the Lord in the interiors, and are afterward brought forth for use. The reservation of good and truth with man by the Lord is signified by remains, or remnant, in the Word, concerning which see above (n. 468, 530, 560, 561, 576, 661, 798, 1738, 1906, 2284, 5135, 5342, 5344, 5897–5899, 6156).

7557. *And all that thou hast in the field.* That this signifies which is of the church, is evident from the signification of field, as the church (see n. 2971, 3317, 3766, 4440, 4443, 7502).

7558. *Every man and beast.* That this signifies interior and exterior good, is evident from the signification of man and beast, as interior and exterior good ( as above, n. 7424, 7523).

7559. *Which shall be found in the field.* That this signifies which is of the church, is evident from the signification of field, as the church — of which just above (see n. 7557).

7560. *And shall not be brought home.* That this signifies that it is not reserved, is evident from the signification of not being brought home, as not being reserved; for the home is the interior natural mind, where good is with truth, as also the rational mind, and thus the man himself (n. 3538, 4973, 5023, 7353); hence to be brought home, is to be gathered in, and there to be stored up. Good and truth are stored up within, and are there reserved by the Lord, even with the evil, in order that still there may be something human remaining; for man without these is not man, inasmuch as the things stored up and reserved are good and truth, and by these man has communication with heaven; and as far as man has communication with heaven, so far he is a man. There is indeed a communication of the evil, even of those who are in hell, with heaven, but no conjunction by good and truth; for as soon as good and truth flow down from heaven and come into hell, they are turned into evil and falsity, hence the conjunction is broken at once; such is the communication. But by the good and truth which are stored up and reserved in the interiors, there is conjunction; nevertheless the truths and goods in the interiors of those who are evil effect nothing more than to give them ability to reason, and to think and speak from the sensual, thus to confirm what is false and defend what is evil. Nothing more can be given forth from the goods and truths stored up and reserved in them, for if more were given forth, the truths and goods would perish, and thus nothing human would remain with them.

7561. *The hail shall come down upon them, and they shall die.* That this signifies that what is of the church will be altogether destroyed by falsity, is evident from the signification of hail, as falsity from evil, and thence the vastation of good and truth by falsities (see n. 7553); and from the signification of dying, as ceasing to be (n. 494, 6587, 6593), and being said of the vastation of good and truth, it means here being destroyed.

7562. *He that feared the word of Jehovah among the servants of Pharaoh.* That this signifies those things in the natural mind which were of the Lord, is evident from the signification of him that feared the word of Jehovah, as what is of the Lord, for by him that fears in the internal sense, is not meant a person fearing, but a thing — that in heaven the idea of person is turned into that of thing, may be seen above (n. 5225, 5287, 5434) — therefore by him that feared the word of Jehovah, is meant good and truth from the Lord; and from the signification of the servants of Pharaoh, as the things of the natural mind. That Pharaoh is the natural in general, may be seen above (n. 5160, 5799); hence his servants are the things in the natural, or what is the same, in the natural mind; for the things in the natural, from which man thinks and forms conclusions, constitute his mind. What in the natural mind is of the Lord, and what not of the Lord, may be seen below (n. 7564).

7563. *Made his servants and his cattle flee into the houses.* That this signifies that they were stored up and reserved in the interiors, is evident from the signification of servants, as the things in the natural mind — as just above (n. 7562); from the signification of cattle, as truth and good — of which also above (n. 7556); and from the signification of houses, as what is within man, where good and truth from the Lord are stored up and reserved (n. 7560). Hence it is plain that by making his servants and cattle flee into the houses, is signified that the truths and goods which were in the natural mind, namely, those which are of the Lord, were collected and stored up and reserved in the interiors.

7564. *And he that regarded not the word of Jehovah.* That this signifies what is not from the Lord, is evident from what was explained above (n. 7562), where he that feared the word of Jehovah signifies those things that were of the Lord; hence on the other hand, he that regarded not the word of Jehovah, signifies what is not from the Lord. Goods and truths are either of the Lord or not of the Lord. Those which are of the Lord man does for the sake of his neighbor, his country, the church, and the Lord's kingdom, thus for the sake of good and truth itself, and especially for the sake of the Lord. These goods and truths are of the Lord; but the truths and goods which are not of the Lord are what man does for the sake of himself as an end and for the sake of the world as an end. These latter sometimes appear outwardly like the former, but inwardly they are altogether different; for these lead to self, but those away from self. The truths and goods which are not of the Lord, are also for the most part what man does in a state of misfortune, sickness, grief, and fear, and not in a free state, for these are also for the sake of self. All truths and goods indeed flow in from the Lord, but when the goods and truths of the Lord are turned with man to himself, they then become the man's, and belong to him to whom they are turned, for they become goods of the love of self and the world: such are the goods of all the evil among themselves. From this it is plain what goods and truths are meant by those which are of the Lord, and by those which are not of the Lord.

7565. *Left his servants and his cattle in the field.* That this signifies that they were not stored up and reserved, is evident from the signification of being left in the field, as perishing by falsities from evils, signified by hail by which they would die (see n. 7559–7561). These are what are not stored up and reserved, and are those truths and goods not of the Lord, described just above (n. 7564). By servants are signified those who are in the natural mind (n. 7562, 7563), and by cattle the truths and goods which, because they are not of the Lord, cannot be stored up in the interiors.

7566. Verses 22–26. *And Jehovah said unto Moses, Stretch forth thy hand toward heaven, and there will be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and Jehovah sent voices of thunder and hail, and the fire ran down unto the earth, and Jehovah rained hail upon the land of Egypt. And there was hail, and fire running in the midst of the hail, very grievous, such as had not been* *in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast, and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the sons of Israel were, was there no hail.* "And Jehovah said unto Moses" signifies command; "Stretch forth thy hand toward heaven" signifies attention and the approach of heaven; "and there will be hail in all the land of Egypt" signifies destroying falsity in the natural mind; "upon man, and upon beast" signifies interior and exterior good; "and upon every herb of the field, throughout the land of Egypt" signifies every truth of the church in the natural mind. "And Moses stretched forth his rod toward heaven" signifies communication with heaven; "and Jehovah sent voices of thunder" signifies withdrawal and separation of communication with those who are in good and truth; "and hail" signifies falsities destroying those goods and truths; "and the fire ran down unto the earth" signifies the evils of lusts; "and Jehovah rained hail upon the land of Egypt" signifies the natural mind seized upon by the falsities of evil. "And there was hail, and fire running in the midst of the hail, very grievous" signifies the persuasions of falsity together with the lusts of evil; "such as had not been in all the land of Egypt" signifies that such a state of the natural mind others had not; "since it became a nation" signifies from the day in which it was made capable of admitting good and thence truth. "And the hail smote throughout all the land of Egypt" signifies that that falsity destroyed what was in the natural mind; "all that was in the field" signifies whatever was of the church; "both man and beast" signifies its interior and exterior good; "and the hail smote every herb of the field" signifies that those falsities destroyed every truth of the church; "and brake every tree of the field" signifies that they also destroyed all the knowledges of truth and good of the church. "Only in the land of Goshen, where the sons of Israel were, was there no hail" signifies that it was not so where those were who were of the spiritual church.

7567. *And Jehovah said unto Moses.* That this signifies command, is evident from the signification of saying, as command (see n. 7036, 7107, 7310).

7568. *Stretch forth thy hand toward heaven.* That this signifies attention and the approach of heaven, is evident from the signification of stretching forth the hand, as turning the attention to, for by the stretching forth of the hand, something is pointed to and shown; and from the signification of heaven, as the angelic heaven; and since when heaven is pointed out and shown to one, he also directs his sight and thought thither, hence also is signified approach, for all approach in the spiritual world is effected by determination of the thought. How this is has indeed been said above (n. 7519), but as these things are such as to be unknown in the world, they may be illustrated a little further. When any change of state is to be effected with the evil who are to be vastated, as with those described in these chapters, then the change is effected by a nearer inflow of good and truth from heaven, since the nearer heaven comes to them, the more the interior evils and falsities with them are excited; for good and truth from heaven penetrate toward the interiors, and the more deeply as they come nearer. Hence the infernals dare not come near to any heavenly society, but withdraw as far as they can (see n. 4225, 4226, 4299, 4533, 4674, 5057, 5058, 7519). From this it is now plain what is meant by attention and the approach of heaven, which are signified by Moses' stretching forth his hand toward heaven; for a new state is now described, namely, the state of falsities from evils destroying all the goods and truths of the church with those who infest; and as this state comes about by nearer inflow of truth from the Divine, and at the same time by the approach of heaven, therefore it is said to Moses, that he should stretch forth his hand toward heaven.

7569. *And there will be hail in all the land of Egypt.* That this signifies destroying falsity in the natural mind, is evident from the signification of hail, as falsity from evils destroying, to wit, every good and truth of the church (see n. 7553); and from the signification of the land of Egypt, as the natural mind (n. 5276, 5278, 5280, 5288, 5301).

7570. *Upon man, and upon beast.* That this signifies interior and exterior good, is evident from the signification of man and beast, as interior and exterior good (n. 7424, 7523, 7558).

7571. *And upon every herb of the field, throughout the land of Egypt.* That this signifies every truth of the church in the natural mind, is evident from the signification of herb, as truth — of which in what follows; from the signification of field, as the church — of which above (n. 7557); and from the signification of the land of Egypt, as the natural mind — of which also above (n. 7569). That herb signifies truth is because the earth signifies the church, also a field; and hence all the produce from it signifies either the truth of faith, or the good of charity, for these are of the church. By the herb of the field is meant all in general that comes from the field, as is plain from the Lord's parable in Matthew: *The kingdom of the heavens is likened unto a man who sowed good seed in his field . . . but when the herb sprang up, and brought forth fruit, then appeared the tares* (xiii. 24, 26) — where the herb stands for the produce of the field. That by the herb is here signified the truth of the church, and by tares falsity, is manifest; it is indeed a comparison, but all comparisons in the Word are from significatives (n. 3579.) In David: *Who causeth grass to grow for the beast, and herb for the service of man: that He may bring forth bread out of the earth* (Ps. civ. 14) — where also herb stands for the produce of the field, and by it in the internal sense is here signified truth. Again: *He will make me to lie down in* 2
*green pastures: He will lead me to the waters of rest: He*

*will restore my soul* (Ps. xxiii. 2, 3). Green pastures, or pastures of herbage, stand for spiritual nourishment, which is of the soul, wherefore it is said He will restore my soul. In Isaiah: *The waters of Nimrim shall be desolations, for the grass is dried up, the herbage is consumed, there is no green thing* (xv. 6). Again: *I will make waste mountains and hills, and dry up all their herbage; and I will make the rivers islands. . . . And I will lead the blind in a way that they know not* (xlii. 15). In Jeremiah: *How long shall the land mourn, and the herbage of every field wither? for the wickedness of them that dwell therein, the beasts and the birds shall be consumed* (xii. 4). Again: *The hind also calved in the field, and forsook it, because there was no herbage, and the wild asses stood on the hills, they panted for air like whales . . . because there was no herbage* (xiv. 5, 6). In Joel: *Be not afraid, ye beasts of My fields, for the pastures of the wilderness are become green, for the tree will bear her fruit, the fig-tree and the vine will yield its strength* (ii. 22). In Amos: *When* the locusts *made an end of eating the herbage of the land, then I said, O Lord Jehovih, forgive, I beseech Thee: how shall Jacob stand, when he is small?* (vii. 2.) 3 In Zechariah: *Ask ye of Jehovah rain in the time of the latter rain; Jehovah will make clouds, and will give them a shower of rain, to a man herbage in the field* (x. 1). And in John: *The fifth angel sounded . . . and it was said unto them, that they should not hurt the grass of the earth, neither any green thing, neither any tree* (ix. 1, 4). Every one may see that in these passages not grass and herbage are meant, but instead such things as are of the church; that by herbage of the land, or earth, and of the field is meant the truth which is of faith, is plain. Without such spiritual sense no one would ever know why it should be said, in John, when the fifth angel sounded, that they should not hurt the grass of the earth, neither any green thing; nor could any one know what is meant by this in Jeremiah: *The hind also* *calved in the field, and forsook it, because there was no herbage, and the wild asses . . . panted for air like whales . . . because there was no herbage;* nor what is meant in many other passages. From this it is plain how little the Word is understood, and how earthly an idea would be had of very much contained therein, unless it should be known what the particulars signify, at least that there is what is holy in every part.

7572. *And Moses stretched forth his rod toward heaven.* That this signifies communication with heaven, is evident from the signification of stretching forth a rod, as turning the attention to, thus communicating, according to what was shown above (n. 7568). By heaven is signified the angelic heaven.

7573. *And Jehovah sent voices of thunder.* That this signifies withdrawal and separation of communication with those who are in good and truth, is evident from the signification of the voices of thunder, as truths Divine that enlighten and perfect those who are in heaven, and that terrify and devastate those who are in hell; and because they devastate these latter, they signify the withdrawal and separation of communication with those who are in good and truth, for thus they are devastated. How this takes place is plain from what was said before (n. 7502, 7541, 7542, 7545, 7554), namely, that they who have been of the church, and so have obtained knowledges of truth and good from the Word, but have lived a life of evil, have communication with heaven by the truths and goods which they have brought with them from the world by having been in the church — that man brings with him into the other life whatever he has known in the world, yea, whatever he has seen, heard, thought, spoken, willed, and done, may be seen above (n. 2474, 2475, 2481–2486, 7398). This is the communication which is taken away when they are devastated; and when this is taken away, then also the truths and goods with the knowledges thereof are taken

away. For whatever is known by spirits, yea by angels, flows in through heaven from the Lord, thus by communications (see n. 6053–6058, 6189–6215, 6307–6327, 6466–6495, 6613–6626). From this it is plain what is meant by the withdrawal and separation of communication with those who are in truth and good. As to truth Divine in heaven and in hell, which truth is signified by the voices, it is as with thunders on earth: thunders on high mountains are heard only as a mild and gentle sound, whereas below on the earth they are heard as a terrible clangor; so truth Divine
2 in heaven is mild and gentle, but in hell is terrible. That the voices of thunders signify truths Divine, that enlighten and perfect those who are in heaven, and that terrify and devastate those who are in hell, is plain from the following passages: There shall be *joy of heart, as when one goeth with a pipe to come into the mountain of Jehovah, to the Rock of Israel. And Jehovah shall cause the glory of His voice to be heard, and shall show the lighting down of His arm, with the indignation of anger, and the flame of a devouring fire, with scattering, and tempest, and hail-stones. For through the voice of Jehovah shall Ashur be thrown down* (Isa. xxx. 29–31). Here the voice of Jehovah stands for truth Divine, which enlightens and perfects those who are in good, and terrifies and devastates those who are in evil. In Joel: *The earth quaked before Him . . . the sun and the moon were darkened, and the stars withdrew their shining: and Jehovah uttered His voice before His army, His camp is very great; for strong in number is he that doeth His word: for the day of Jehovah is great and very*
3 *terrible* (ii. 10, 11)—where the meaning is similar. Again: *And Jehovah shall roar from Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but Jehovah will be a refuge unto His people, and a strong hold to the sons of Israel* (iii. 16). Here too the voice of Jehovah stands for truth Divine; that it is said to be from Jerusalem is because by Jerusalem is signified the

Lord's spiritual kingdom, in which they are who are in good from truth, and in truth from good. In David: *Jehovah thundered in the heavens, and the Most High uttered His voice; hail-stones and coals of fire. And He sent out His arrows and scattered them; yea, lightnings manifold, and discomfited them* (Ps. xviii. 13, 14) — where uttering His voice, hail-stones, and coals of fire, stands for the devastation of truth and good by falsities and evils of lusts. Again: *The clouds poured out waters; the skies sent out a voice: Thine arrows also went abroad. The voice of Thy thunder into the world; the lightnings lightened the world* (lxxvii. 17, 18) — where a voice is truth Divine, which enlightens those who are of the church. Again: *The voice of Jehovah is upon the waters: the God of glory thundereth, even Jehovah upon great waters. The voice of Jehovah is in power: the voice of Jehovah is with glory. The voice of Jehovah breaketh the cedars; yea, Jehovah breaketh in pieces the cedars of Lebanon. . . . The voice of Jehovah cleaveth the flame of fire. The voice of Jehovah shaketh the wilderness. . . . The voice of Jehovah maketh the hinds to calve, and strippeth the forests bare* (Ps. xxix. 3–9). Here again the voice of Jehovah stands for truth Divine and its power, thus also for the Word, since this is truth Divine. And in John: *A strong angel coming down out of heaven . . . cried with a great voice . . . and when he cried the seven thunders uttered their voices. . . . I was about to write; and I heard a voice from heaven saying unto me, Seal up the things which the seven thunders uttered, and write them not* (x. 1, 3, 4). Voices here stand for truth Divine, thunders for those who carry it and bring it from heaven to earth. That by thunders and voices are signified Divine things, not thunders and sounds, every one can see, and because they signify Divine things, and are called the voices of Jehovah, it is plain that they are Divine truth. It was for this reason that when Jehovah descended upon mount Sinai and promulgated Divine truth,

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there were *voices, lightnings, and thunders* (Exod. xix. 16; xx. 18), and He spake *out of the midst of the fire* (Deut. iv. 11, 12; v. 22–25).

7574. *And hail.* That this signifies falsities destroying those goods and truths, is evident from the signification of hail, as falsities from evils destroying the goods and truths of the church (see n. 7553). By hail are signified such falsities as destroy the truths and goods of the church, also signified by pestilence above in this chapter; for there are many genera and species of falsities, as there are of the evils from which they spring. The falsities signified by hail are of that sort that they destroy what is of the church, and can be given only with those who have been born in the church, and have lived contrary to the truths and goods of faith there taught. That falsities, like evils, are of many genera and species, is evident from this, that the hells are distinct according to the genera and species of evils and the falsities therefrom, and that the hells are innumerable. From this it may be evident how it is with falsities and evils being signified by the miracles or plagues in Egypt — as by the blood, frogs, lice, flies, pestilence, boil, hail, and locust — namely, that by each is signified a special genus of falsity and evil.

7575. *And the fire ran down unto the earth.* That this signifies the evils of lusts, is evident from the signification of fire, as the evils of lusts (see n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324); and from the signification of going upon the earth, as seizing upon the natural mind even to its lowests — that the land of Egypt is the natural mind, may be seen above (n. 5276, 5278, 5280, 5288, 5301). Since by hail are signified falsities, and by fire the evils from which they spring, therefore where hail is spoken of, so also is fire — in Isaiah (xxx. 30, 31), the Psalms (xviii. 12–15; lxxviii. 47–49), and the Apocalypse (viii. 7); and also in the verse that here follows: *And there was hail, and fire running in the midst of the hail, very grievous.*

7576. *And Jehovah rained hail upon the land of Egypt.* That this signifies thus the natural mind seized upon by the falsities of evil, is evident from the signification of causing to rain, as to pour down, here to seize* upon — to rain is said of truth and good, and in the opposite sense of falsity and evil, for rain is a blessing, and it is also a curse (see n. 2445); from the signification of hail, as the falsity of evil (n. 7553, 7574); and from the signification of the land of Egypt, as the natural mind (as above, n. 7575).

7577. *And there was hail, and fire running in the midst of the hail, very grievous.* That this signifies the persuasions of falsity together with the lusts of evil, is evident from the signification of hail, as falsity from evil — of which above (n. 7574), here the persuasion of falsity because it is said to have been hail very grievous; from the signification of fire, as the lust of evil — of which just above (n. 7575); from the signification of running in the midst, as being together, and indeed the lust of evil inmostly, because this was the source of the falsity. The state is here described of 2 those who are of the church and infest the upright in the other life, when they are vastated as to what is of the church, that is, as to the goods and truths which they professed, namely, that then persuasions of falsity together with lusts of evil reign with them; for such is their interior state. The persuasions of falsity and the lusts of evil are inseparable, for he who is in evil as to life, is in falsity as to doctrine. It may indeed seem otherwise to those who are in evil of life; for when they with the mouth profess truths from the Word, or from the doctrines of their church, they suppose that they are in the belief of these truths. It appears also to them as if they were, but still they are not if the life is evil; for they either profess with the mouth what disagrees with their thoughts, or they think that it is so from a persuasive faith, which is for the sake of gain or of honors;

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* The Latin has *occupari*, probably a misprint for *occupare*.

therefore when it no longer serves them in seeking for honor and gain, that faith falls, and then they seize eagerly upon falsities which agree with the evils of lusts. Falsities agreeing with the lusts of evil are interiorly with those who live wickedly, however they may believe to the contrary.
3 That it is so, is manifested clearly in the other life, when externals are there taken away, and such persons are left to their interiors. Then falsities burst forth, both those which they had thought in the world and those which they had not openly thought; for they burst forth from the evils which had been of their life, inasmuch as falsities are nothing else than evils reasoning and supporting themselves. From this may be evident what is their state in the other life, namely, that they have with them persuasions of falsity together with the lusts of evil.

7578. *Such as had not been in all the land of Egypt.* That this signifies that such a state of the natural mind others had not, is evident from what was explained above (n. 7554), where like words occur.

7579. *Since it became a nation.* That this signifies from the day in which it, namely, the natural mind, was made capable of admitting good and thence truth, is evident from the signification of nation, as good (see n. 1159, 1259, 1260, 1416, 1849, 4574, 6005), and because this is said of the land of Egypt, by which is signified truth of knowledge which is of the natural mind, therefore the nation also is the truth which is from good; and from the signification of, since it became, as from the day in which it was made.

7580. *And the hail smote throughout all the land of Egypt.* That this signifies that that falsity destroyed what was in the natural mind, is evident from the signification of smiting, as destroying; from the signification of hail, as falsity from evils (see n. 7553); and from the signification of the land of Egypt, as the natural mind (n. 7569).

7581. *All that was in the field.* That this signifies whatever was of the church, is evident from the signification of field, as the church — of which above (n. 7557).

7582. *Both man and beast.* That this signifies its interior and exterior good, is evident from the signification of man and beast, as interior and exterior good (see n. 7424, 7523).

7583. *And the hail smote every herb of the field.* That this signifies that those falsities destroyed every truth of the church, is evident from the signification of the herb of the field, as the truth of the church — of which above (n. 7571); from the signification of smiting, as destroying; and from the signification of hail, as falsity (n. 7553).

7584. *And brake every tree of the field.* That this signifies that they also destroyed all knowledges of the good and truth of the church, is evident from the signification of tree, as the perceptions of good and truth (see n. 103, 2163, 2682); and also the knowledges of good and truth (see n. 2722, 2972).

7585. *Only in the land of Goshen, where the sons of Israel were, was there no hail.* That this signifies that it was not so where those were who were of the spiritual church, is evident from the signification of the land of Goshen, as the inmost in the natural mind (see n. 5910, 6028, 6031, 6068), and as the church (n. 6649); and from the representation of the sons of Israel, as those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

7586. Verses 27–30. *And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: Jehovah is just, and I and my people are wicked. Entreat Jehovah, for there hath been enough of voices of God and hail, and I will send you away, and ye shall stay no longer. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto Jehovah; and the voices shall cease, neither shall there be any more hail; that thou mayest know that the earth is*

*Jehovah's. But as for thee and thy servants, I know that ye will not yet fear the face of Jehovah God.* "And Pharaoh sent, and called for Moses and Aaron" signifies the presence of the law Divine; "and said unto them" signifies humiliation; "I have sinned this time" signifies separation from truth and good; "Jehovah is just, and I and my people are wicked" signifies that Divine good could not endure the malice of those who infested, and that hence came this. "Entreat Jehovah" signifies that they should intercede; "for there hath been enough of voices of God and hail" signifies if those falsities cease; "and I will send you away, and ye shall stay no longer" signifies that they would release them, and they should be no longer detained. "And Moses said unto him" signifies answer; "As soon as I am gone out of the city" signifies separation; "I will spread abroad my hands unto Jehovah" signifies intercession; "and the voices shall cease, neither shall there be any more hail" signifies an end of that state; "that thou mayest know that the earth is Jehovah's" signifies that from this it was known that the Lord is the only God of the church. "But as for thee and thy servants, I know that ye will not yet fear the face of Jehovah God" signifies that they who infest are not yet in fear of the Lord.

7587. *And Pharaoh sent, and called for Moses and Aaron* signifies the presence of the law Divine, as shown above (n. 7390, 7451), where are like words.

7588. *And said unto them.* That this signifies humiliation is evident from the words which immediately follow, namely, I have sinned this time: Jehovah is just, and I and my people are wicked, which are words of humiliation and are involved here in the word, said.

7589. *I have sinned this time.* That this signifies separation from truth and good, is evident from the signification of sinning, as a sundering and turning away from the Divine, thus from truth and good (see n. 5229, 5474, 5841); consequently also, separation, for he who turns himself away from truth and good, separates himself from them.

7590. *Jehovah is just, and I and my people are wicked.* That this signifies that Divine good could not endure the malice of those who infested, and that hence came this, is evident from the fact that Jehovah is the Divine good, for by Jehovah is meant the Divine Being, which is Divine good, and by God the Divine existing, which is Divine truth (see n. 6905). Jehovah is called just, because He cannot endure the malice of those who infest; for by Pharaoh and his people are signified those who infest; and by their being wicked is signified malice.

7591. *Entreat Jehovah.* That this signifies that they should intercede, is evident from the signification of entreating, when done for another, as intercession (n. 7396, 7462).

7592. *For there hath been enough of voices [of God] and hail.* That this signifies if those falsities cease, is evident from the signification of its being enough, as, if they cease; from the signification of voices of thunders,* as Divine truths which terrify and devastate the evil, and by influx and presence excite the falsities of evil which are signified by hail (see n. 7573). That hail is falsities destroying truths, may be seen above (n. 7553, 7574).

7593. *And I will send you away, and ye shall stay no longer.* That this signifies that they would release them, and they should no longer be detained, is evident from the representation of Pharaoh, who says these things of himself, as those who infest — of which frequently above; from the signification of sending away, as releasing; and from the signification of not staying any longer, as being no longer detained.

7594. *And Moses said unto him.* That this signifies answer, is evident without explication.

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* Here *quæ tonitruum*, but elsewhere *Dei.*

7595. *As soon as I am gone out of the city.* That this signifies separation, is evident from the signification of going out, as separation (see n. 6100, 7404, 7463); and from the signification of the city where Pharaoh dwelt, as the falsity in which they are who infest; for by city is signified what is of doctrine, and therefore it signifies also truth, and in the opposite sense falsity (n. 402, 2268, 2451, 2712, 2943, 3216, 4492, 4493).

7596. *I will spread abroad my hands unto Jehovah.* That this signifies intercession, is evident from the signification of spreading abroad the hands to Jehovah, or entreating, as intercession — in regard to entreating see above (n. 7396, 7462, 7591) — for entreating is of the mouth or speech, and spreading abroad the hands is of the gesture or action which corresponds to the heart's entreaty. There are gestures or actions of the body which correspond to every affection of the mind, as falling on the knees corresponds to humiliation, and prostration to the earth to deeper humiliation; but the spreading abroad of the hands toward heaven corresponds to entreating — and so on. Those gestures or acts in the Word signify the very affections to which they correspond, for the reason that they represent them. Hence may be seen what representations are.

7597. *And the voices shall cease, neither shall there be any more hail.* That this signifies the end of that state, is evident from the signification of voices of thunders, as truths Divine devastating the evil (see n. 7573); from the signification of hail, as falsities destroying truths (n. 7553, 7574); and from the signification of ceasing and being no more, as their end, thus the end of that state. For each plague signifies one state of the devastation of those who infest the upright in the other life.

7598. *That thou mayest know that the earth is Jehovah's.* That this signifies that thus it was known that the Lord is the only God of the church, is evident from the signification of knowing, as that it was known; from the signification of the earth, as the church (see n. 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577); and of Jehovah as the Lord (see n. 1343, 1736, 2921, 3023, 3035, 5663, 6303, 6905, 6945, 6956). Hence it is plain that by the earth being Jehovah's, is signified that the church is the Lord's, thus that the Lord is the only God of the church (n. 7401, 7444, 7544).

7599. *But as for thee and thy servants, I know that ye will not yet fear the face of Jehovah God.* That this signifies that they who infest are not yet in fear of the Lord, is evident from the representation of Pharaoh and his servants, as those who infest — of which above; and from the signification of fearing the face of Jehovah, as that there is no fear for the Lord. That the Lord is Jehovah in the Word, may be seen from the places cited above (n. 7598). It is said the face of Jehovah because by the face of Jehovah is signified mercy, and hence peace and every good (see n. 222, 223, 5585), and in the opposite sense no mercy, no peace, and no good (n. 5585, 5592, 5816, 5823). No mercy, no peace, and no good are signified by the face of Jehovah because the evil turn themselves away from Jehovah, or the Lord, for they turn themselves away from the good which is of charity, and from the truth which is of faith, in which the Lord is; and then what is of the Lord is at their back, and what is of themselves is in front of them; and what is at the back they do not see nor care for; from this comes to man all evil, consequently unhappiness and hell.

7600. Verses 31–35. *And the flax and the barley were smitten: for the barley was in the ear, and the flax was bolled. And the wheat and the spelt were not smitten: for they were yet hidden. And Moses went out of the city from Pharaoh, and spread abroad his hands unto Jehovah: and the voices and hail ceased, and the rain was not* *poured upon the earth. And when Pharaoh saw that the rain and the hail and the voices were ceased, he sinned yet more, and made heavy his heart, he and his servants. And the heart of Pharaoh was made strong, and he did not send the sons of Israel away; as Jehovah had spoken by the hand of Moses.* "And the flax" signifies the truth of the exterior natural; "and the barley" signifies its good; "were smitten" signifies that they were destroyed; "for the barley was in the ear, and the flax was bolled" signifies that that good and truth stood forth and looked downward. "And the wheat and the spelt" signifies the good of the interior natural and its truth; "were not smitten" signifies that they were not destroyed; "for they were yet hidden" signifies because they did not stand forth, and because they tended inward. "And Moses went out of the city from Pharaoh" signifies separation from them; "and spread abroad his hands unto Jehovah" signifies intercession; "and the voices and hail ceased" signifies that there was an end of that state; "and the rain was not poured upon the earth" signifies that those falsities no more appeared. "And when Pharaoh saw" signifies apperception; "that the rain and the hail and the voices were ceased" signifies that there was an end of that state; "he sinned yet more" signifies withdrawal still; "and made heavy his heart, he and his servants" signifies obstinacy. "And the heart of Pharaoh was made strong" signifies that from evil they made themselves obstinate; "and he did not send the sons of Israel away" signifies that they did not release them; "as Jehovah had spoken" signifies according to prediction; "by the hand of Moses" signifies by means of the law from the Divine.

7601. *And the flax.* That this signifies the truth of the exterior natural, is evident from the signification of flax, as truth, but truth of the exterior natural — of which below; that the natural is exterior and interior, may be seen above (n. 4570, 5118, 5497, 5649); consequently truth and good

therein are interior and exterior (n. 3293, 3294). Truth and good of the exterior natural are signified by flax and barley, and good and truth of the interior natural by wheat and spelt. The subject in this and in the following verse 2
is the truths and goods which were destroyed and vastated, and the goods and truths which were not destroyed and vastated; thus the truths and goods which were stored up and reserved for use, and those which were not stored up and reserved. For the evil when they are vastated, that is, when they are separated from truths and goods and are left to their own evils and falsities, are then vastated as to those truths and goods which are in the exterior natural, and adjoined there to falsities and evils. That those truths and goods look downward, and therefore cannot be reserved, will be seen below (n. 7604, 7607); but the truths and goods of the interior natural are not vastated, but are brought further inward, and are there reserved for use; and then communication between the interior natural and the exterior is so far closed that nothing of good and truth can flow in thence into the exterior natural, except only what is so general that thereby they can reason, and connect arguments to confirm falsities and evils. Those goods and truths which are reserved, are signified in the Word by remains — as to which see above (n. 468, 530, 560, 561, 576, 661, 798, 1738, 1906, 2284, 5135, 5342, 5344, 5897–5899, 6156, 7556). These are now treated of in these two verses, and are signified by the flax and barley being smitten, because the barley was in the ear, and the flax was bolled; and by the wheat and spelt not being smitten, because they were yet hidden. It is from representatives in heaven that flax signifies truth. In heaven they who are in the truth of the natural appear clothed in white, which white appears as of linen. The truth itself of the natural 3
is also there represented as if woven from the purer threads of linen. Those threads appear like the threads of silk, bright, beautifully translucent, and soft; and the clothing

made of them appears similar, if the truth which is so represented is from good; but on the other hand those threads, which are like linen threads, do not appear translucent, nor bright, nor soft, but hard and brittle, and yet white, if the truth which is so represented is not from good.

4 From this now it may be evident what is signified by angels who have been seen of men appearing in linen garments, as those spoken of in John: *And there came out from the temple the seven angels that had the seven plagues, arrayed in linen white and shining, and girt about their breasts with golden girdles* (Apoc. xv. 6). And in Daniel: *I lifted up mine eyes, and looked, and behold a man clothed in linen, whose loins were girded with gold of Uphaz* (x. 5). In Ezekiel: *And behold, six men came from the way of the upper gate . . . every man with his weapon of dispersion in his hand; and one man in the midst of them clothed in linen, which had the writer's inkhorn upon his loins* (ix. 2) — which angel is further mentioned in the same chapter (verses 3, 4, and chap. x. 2–7). And in the same prophet we read of the angel who measured the new temple, who had *a line of flax in his hand and a measuring reed* (xl. 3). The angels, also, who were seen in the Lord's sepulchre appeared clothed in white raiment, bright and shining (Matt. xxviii. 3: Mark xvi. 5: Luke xxiv. 4: John xx. 11,

5 12). Because linen signified the truth of the exterior natural, and the exterior natural is what clothes the interiors, therefore that truth is what was represented by the linen garments with which the angels were clothed; and also by the garments of linen with which Aaron was clothed when he ministered in the holy place — which garments are thus spoken of in Moses: When Aaron enters into the holy place, *he shall put on the holy linen coat . . . and shall be girded with the linen girdle, and with the linen turban shall he be attired: they are the holy garments* (Lev. xvi. 4). So in Ezekiel: *The priests, the Levites, the sons of Zadok . . . when they enter in at the gates of the inner court, they shall*

*be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court and within. They shall have linen turbans upon their heads, and shall have linen breeches upon their loins* (xliv. 17, 18). This is said of the new temple and of the New Jerusalem, by which is meant the Lord's kingdom. Therefore also the priests wore ephods of linen (1 Sam. xxii. 18), *and Samuel ministered before Jehovah, being a boy, girded with a linen ephod* (1 Sam. ii. 18). David also, when the ark was brought into his city, *was girded with a linen ephod* (2 Sam. vi. 14). From this it may also be evident why the 6 Lord when He washed the feet of the disciples girded Himself with a linen towel, and wiped their feet with the linen towel with which He was girded (John xiii. 4, 5); for washing the feet signified purification from sins, which is effected by the truths of faith, since by these man is taught how to live. By linen is signified truth in the following passages 7 —in Jeremiah: Jehovah said to the prophet, *Go, and buy thee a linen girdle, and put it upon thy loins, but put it not through water. . . . Take the girdle . . . and arise, go to Euphrates, and hide it there in a hole of the rock. . . . After many days . . . I . . . took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing* (Jer. xiii. 1–7). By the girdle of linen upon the loins was represented truth from good, such as it is in the beginning when a church is newly instituted by the Lord, and such as it becomes afterward, that at the end it is marred and is profitable for nothing. In Isaiah: *They that make linen thread of silk shall be ashamed, and the weavers of meshwork* (xix. 9). This is said of Egypt, and making linen thread of silk is forging truths. And in 8 Moses: *Thou shalt not plough with an ox and an ass together. Thou shalt not wear a mixed web of wool and linen together* (Deut. xxii. 10, 11). By an ox is signified the good of the natural, by an ass its truth, and likewise by wool and flax. That they were not to plough with an ox and an ass together, neither to wear a mixed web of wool and flax together, signified that they were not to be in two states at once, namely, in good and thence to regard truth, and at the same time in truth and thence to regard good. The words involve the same as is involved in the words of the Lord in Matthew: *Let him that is upon the house, not go down to take out anything of his house: and let him that is in the field not return back to take his garment* (xxiv. 17, 18) — as to which see above (n. 3652). For they who from good regard truth are in the interior heaven, but they who from truth regard good are in the exterior heaven; the latter from the world look to heaven, the former from heaven look to the world, whence they are in a kind of opposition, and so if they were together, the one would destroy the other.

7602. *And the barley.* That this signifies its good, is evident from the signification of barley, as the good of the exterior natural. Barley has this signification because it is the produce of the field, and is a grain which serves for food; for grain or corn in general signifies the good of truth (see n. 3580, 5295, 5410, 5959), especially barley and wheat — barley the good of the exterior natural, and wheat the good of the interior natural. Such is the signification of barley in Joel: *The mincha and the drink-offering is cut off from the house of Jehovah; the priests the ministers of Jehovah mourn. The field is wasted, the ground mourneth; for the corn is wasted, the new wine is dried up, the oil languisheth. The husbandmen are ashamed, the vine-dressers howl over the wheat and over the barley, for the harvest of the field is perished* (i. 9–11). The subject of this prophecy is the vastation of good and truth, as is evident from what follows in the chapter; therefore by corn, new wine, wheat, and barley, are not signified such things, but what is spiritual, thus by wheat interior good and by barley exterior good. So with barley in Ezekiel (iv. 9), and in Deuteronomy (viii. 8). And in Judges: *When Gideon was come to* *the camp, behold, there was a man that told a dream unto his fellows, and said, behold, I dreamed a dream, and, lo, a baked cake of barley bread rolled into the camp of Midian, and came unto the tent, and smote it that it fell, and turned it upside down, that the tent lay along* (vii. 13). By Midian are signified those who are in the truth of simple good, and in the opposite sense those who are not in good of life (n. 3242, 4756, 4788, 6773). This good is that of the exterior natural, and is signified by the barley bread; but the enjoyment of pleasures, if regarded as an end instead of that good, is what is signified by the baked cake of barley bread; it is the state which the Midianites at that time represented, and which is there described.

7603. *Were smitten.* That this signifies that they were destroyed, is plain without explication.

7604. *For the barley was in the ear, and the flax was bolled.* That this signifies that that good and truth stood forth, and looked downward, is evident from the signification of barley and flax, as the good and truth of the exterior natural — of which above (n. 7601, 7602); and from the signification of an ear and boll, as that they stood forth, for it is said of the wheat and spelt, that they were yet hidden, that is, that they did not stand forth; for the grains that are ripe stand forth on their ear and stalk, so that they bend down; this in the spiritual sense, which treats of the good of faith and charity, signifies that they looked downward. How it is here, is plain from what was said above (n. 7601). That goods and truths in the exterior natural with the evil look downward, is because they are there together with evils and falsities, and adjoined to them. All evils and falsities look downward, that is outward to the earth and to the world; hence also the goods and truths adjoined to them do the same, for the evils and falsities draw the goods and truths also with them, which is done by wrong applications. It is these goods and truths which are vastated with the evil; for if they were not vastated, the goods and truths would flow in which are stored up and reserved by the Lord in the interior natural, and would conjoin themselves with those which are in the exterior, and thus act as one with them, whence also they would be bended downward and thus would perish. Man is distinguished from brute animals by this, that he can look upward, that is, to the Divine; without this faculty man would be like a beast, for a beast looks only downward. Hence now it is plain why goods and truths with the evil, which look downward, are taken from them, and why when these are taken away, communication is closed with the interiors, where goods and truths from the Lord are stored up and reserved for use.

7605. *And the wheat and the spelt.* That this signifies the good of the interior natural and its truth, is evident from the signification of wheat, as the good of love and charity (n. 3941), and being a more noble grain than barley, the good of the interior natural; and from the signification of spelt, as the truth of the interior natural corresponding to the good signified by wheat. That spelt is this truth, may be evident from this, that in the Word, where good is spoken of, truth is also spoken of, and this because of the heavenly marriage which there is of good and truth in everything of the Word; and in the supreme sense, because of the union of the Divine Itself and the Divine Human in the Lord, to which the marriage of good and truth in heaven corresponds. That the Lord Himself as to the Divine Itself and the Divine Human is inmostly in the Word, may be seen above (n. 683, 793, 801, 2173, 2516, 2618, 2712, 2803, 3132, 4138, 5502, 6179, 6343). Hence it is plain that by spelt is signified truth corresponding to the good which is signified by wheat.

7606. *Were not smitten.* That this signifies that they were not destroyed, is plain without explication.

7607. *For they were yet hidden.* That this signifies because they did not stand forth, and because they tended

inward, is evident from the signification of their being yet hidden, as not standing forth; in the spiritual sense, because they were in the interior natural, and there tended inward. That they could not be destroyed, is because they looked to heaven and to the Lord, which is to look inward, and not to the earth and the world, which is to look outward. What it is to look inward, and to look outward, shall be briefly told. Man is so created that he can look above himself to heaven, even to the Divine, and can also look below himself to the world and the earth. In this man is distinguished from the brute animals; and he then looks above himself, or to heaven, even to the Divine, when he has as an end his neighbor, his country, the church, heaven, especially the Lord; and he then looks below himself when he has self and the world as an end. To have as an end is to love, for what is loved is had as an end, and what is loved reigns universally, that is, in everything of the thought and will. While man looks one way, he does not look the other; that is to say, while he looks to the world and to self, he does not look to heaven and to the Lord, and *vice versa;* for the directions of view are opposite. From this, that man can look above himself, that is, 2
think of the Divine, and be conjoined to the Divine by love, it manifestly appears that there is elevation of mind by the Divine, for no one can look above himself, except by elevation by Him Who is above: hence also it is manifest that all good and truth with man are of the Lord. It is plain also from this, that when man looks below himself, he separates himself from the Divine, and directs his interiors to self and the world, as they are directed with brute animals, and that he then so far puts off humanity. From this now may be evident what is meant by looking inward or above himself, and what by looking outward or below himself.

7608. *And Moses went out of the city from Pharaoh.* That this signifies separation from them, is evident from what was explained above (n. 7595), where are like words.

7609. *And spread abroad his hands unto Jehovah.* That this signifies intercession, may be seen above (n. 7596).

7610. *And the voices and hail ceased* signifies an end of that state (as above, n. 7597).

7611. *And the rain was not poured upon the earth.* That this signifies that those falsities no more appeared, is evident from the signification of rain, here rain of hail, as falsities (see n. 7553, 7574); and from the signification of not being poured upon the earth, as that they were ended, thus also that they did not appear, namely, the falsities which are signified by the rain of hail.

7612. *And when Pharaoh saw.* That this signifies apperception, is evident from the signification of seeing, as apperception (see n. 2150, 3764, 4723, 5400).

7613. *That the rain and the hail and the voices were ceased* signifies an end of that state (as above, n. 7597, 7610).

7614. *He sinned yet more.* That this signifies withdrawal again, is evident from the signification of yet more, as again and longer; and from the signification of sinning, as sundering, withdrawal, and separation from good and truth (see n. 5229, 5474, 5841, 7589).

7615. *And made heavy his heart, he and his servants.* That this signifies obstinacy, is evident from the signification of making heavy, making hard, and making strong the heart, as making himself obstinate (see n. 7272, 7300, 7305).

7616. *And the heart of Pharaoh was made strong.* That this signifies that from evil they made themselves obstinate, is evident from the signification of the heart being made strong, as making himself obstinate — as just above (see n. 7615), where it is said that he made his heart heavy; the difference is, that to make the heart heavy is from falsity, but to make the heart strong is from evil.

7617. *And he did not send the sons of Israel away.* That this signifies that they did not release them, is evident from the signification of sending away, as releasing — as frequently above; and from the signification of the sons of Israel, as those who are of the spiritual church, whom they infest (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

7618. *As Jehovah had spoken.* That this signifies according to prediction, may be seen above (n. 7302, 7340, 7414, 7432, 7535).

7619. *By the hand of Moses.* That this signifies by means of the law from the Divine, is evident from the signification of by the hand of any one, as by means of — of which below; and from the representation of Moses, as the law from the Divine (see n. 6771, 6827). That to speak by the hand of any one is by his means, or mediately, is because by the hand is signified power, thus by the hand of another, vicarious power, which is the same as mediately, for what is done mediately is done by the power of another in one's self. This is why in the Word this form of speech is adopted — as in the Books of Kings, where it is sometimes said, the word which Jehovah spake by the hand of some one, as by the hand of Ahijah the prophet (1 Kings xiv. 18), by the hand of Ahijah the Shilonite (1 Kings xv. 29), by the hand of Jehu the prophet (1 Kings xvi. 7, 12), by the hand of Joshua (1 Kings xvi. 34), by the hand of Elias (1 Kings xvii. 16), by the hand of Jonah the prophet (2 Kings xiv. 25).

## THE SPIRITS AND INHABITANTS OF THE EARTH MARS, CONTINUED.

7620. I saw a certain most beautiful flame; it was of various colors, as crimson, and rosy white, and the colors likewise sparkled beautifully from the flame. I saw also a certain hand, which did not hold this flame, but to which it adhered, at first on the back part, afterward on the palm or fist, and thence it played around the hand. This continued for some time. Then the hand with the flame was removed to a distance, and where it rested, there was light; in that light the hand withdrew, and then the flame was changed into a bird, which at first had like colors with the flame, the colors in like manner sparkling. But the colors gradually changed, and with the colors the vigor of life in the bird. It flew around, and at first about my head, then forward into a kind of narrow chamber; and as it flew forward, its life in proportion departed, till at length it became stone, at first of the color of a pearl, afterward obscure, but although without life, it continued flying.

7621. While the bird was flying about my head and was still in the vigor of life, there was seen a spirit arising from beneath, through the region of the loins to that of the breast, who then desired to take away the bird. But because it was so beautiful, the spirits around me prevented him from taking it away, for they all kept their eyes upon it. Then the spirit who arose from beneath, strongly urged upon them that the Lord was with him, and thus that he did this from the Lord. And the spirits about me, though most of them did not believe this, because he arose from beneath, no longer hindered him from taking away the bird. And yet as heaven then flowed in, he could not retain it, but presently let it fly out of his hand at liberty.

7622. When this had passed, the spirits which were about me, who had gazed intently upon the bird and its successive changes, began to converse together about it, and this for a long time. They perceived that such a sight must signify something heavenly: they knew that a flame signifies celestial love and its affections; that a hand, to which the flame adhered, signifies life and its power; that changes of color signify varieties of life as to wisdom and intelligence; that a bird signifies the same, but with this difference, that a flame signifies celestial love and what is of that love, whereas a bird signifies spiritual love and what is of this love; celestial love is love to the Lord, and spiritual love is mutual love and charity toward the neighbor; and the changes of colors and likewise of life in the bird, until it became stone, signify successive varieties of spiritual life as to intelligence. They knew also that the spirits who ascend from beneath through the regions of the loins to that of the breast, are in a strong persuasion that they are in the Lord, and hence believe that all that they do, even though evil and wicked, is done according to the Lord's will. Nevertheless they could not from that know who were meant by this sight. At length they were instructed from heaven that the inhabitants of Mars were meant; that their celestial love, in which many of them still are, was signified by the flame which adhered to the hand; and their wisdom and intelligence by the successive variations of color; and that the bird in the beginning, when it was in the beauty of its colors and the vigor of its life, signified their spiritual love; but that the bird becoming as of stone and void of life, and then of an obscure color, signified the inhabitants who removed themselves from the good of love, and are in evil, and yet believe that they are in the Lord. But since more things have been disclosed and also shown as to those inhabitants who are of this quality and as to the state of their life, it is permitted to relate them at the close of the following chapter.

# CHAPTER TENTH.

## THE DOCTRINE OF CHARITY.

7623. There are two things which proceed from the Lord, and hence are in their origin Divine, the one is Good, the other is Truth; hence these two reign in heaven, yea, make heaven; and these two in the church are called charity and faith.

7624. Good and truth when they proceed from the Lord are wholly united, and so united as to be not two but one. Hence also they are one in heaven; and because they are one in heaven, heaven is an image of the Lord. So likewise would the church be if charity and faith in it were one.

7625. An idea of the good which is of charity and of the truth which is of faith, may be formed from the sun and its light: when the light which proceeds from the sun is conjoined to heat, as is the case in spring and summer, then all things of the earth germinate and live; but when there is no heat in the light, as in winter, then all things of the earth become torpid and die. So in the Word the Lord is compared to the sun; and truth conjoined to good, which proceeds from Him, is compared to light. Also in the Word the truth of faith is called light, and the good of love is called fire. Love is indeed the fire of life, and faith the light of life.

7626. From this an idea may also be formed of the man of the church, what he is when with him faith is conjoined to charity, namely, that he is like a garden and paradise; and what he is when with him faith is not conjoined to charity, namely, that he is like a desert and as land covered with snow.

7627. Every one from the mere light of his natural man may see that truth and good agree, and also that they can be conjoined; and that truth and evil disagree, and that they cannot be conjoined: likewise faith and charity. Experience itself testifies the same, that he who is in evil as to life, is either in falsity as to faith, or in no faith, or wholly against faith. And, what is an arcanum, he who is in evil as to life is in the falsity of his evil, though he believe that he is in truth. That he so believes is because he is in persuasive faith, of which in what follows.

## CHAPTER X.

1. And Jehovah said unto Moses, Go in unto Pharaoh: for I have made heavy his heart, and the heart of his servants, that I might show these My signs in the midst of them:

2. And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought upon Egypt, and My signs which I have done among them: that ye may know that I am Jehovah.

3. And Moses and Aaron went in unto Pharaoh, and said unto him, Thus saith Jehovah, the God of the Hebrews, How long dost thou refuse to humble thyself before Me? send My people away, that they may serve Me.

4. For if thou refuse to send My people away, behold to-morrow will I bring the locust into thy border.

5. And it shall cover the surface of the earth, that one shall not be able to see the earth: and shall eat the residue of that which is escaped which remaineth unto you from the hail; and shall eat every tree which groweth for you out of the field:

6. And thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians; as neither thy fathers nor thy fathers' fathers have seen, since the day

that they were upon the ground unto this day. And he turned, and went out from Pharaoh.

7. And Pharaoh's servants said unto him, How long shall this man be a snare unto us? send the men away, that they may serve Jehovah their God: knowest thou not yet that Egypt is destroyed?

8. And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve Jehovah your God: who and who are going?

9. And Moses said, We will go with our boys, and with our old men, with our sons and with our daughters, with our flock and with our herd will we go, for we have a feast unto Jehovah.

10. And he said unto them, So shall Jehovah be with you, as I shall send you, and your little ones: look to it; that evil is before your faces.

11. Not so: go now ye that are young men, and serve Jehovah; for this ye desire. And they were driven out from the face of Pharaoh.

12. And Jehovah said unto Moses, Stretch out thy hand over the land of Egypt for the locust, that it may come up upon the land of Egypt, and eat all the herbage of the land, even all that the hail hath left.

13. And Moses stretched forth his rod over the land of Egypt, and Jehovah brought an east wind upon the land all that day, and all the night; and when it was morning, the east wind brought the locust.

14. And the locust went up over all the land of Egypt, and rested in all the border of Egypt, very grievous; before it there was no such locust as this, neither after it shall be such.

15. And it covered the surface of the whole land, so that the land was darkened; and it did eat all the herbage of the land, and all the fruit of the tree which the hail had left; and there remained not any green in the tree and in the herbage of the field, through all the land of Egypt.

16. And Pharaoh hastened to call Moses and Aaron; and he said, I have sinned against Jehovah your God, and against you.

17. And now forgive, I pray thee, my sin only this once, and entreat Jehovah your God, that He may take away from me this death only.

18. And he went out from Pharaoh, and entreated Jehovah.

19. And Jehovah turned an exceeding strong sea wind, and took up the locust, and cast it into the Red Sea; there remained not one locust in all the border of Egypt.

20. And Jehovah made strong Pharaoh's heart, and he did not send away the sons of Israel.

21. And Jehovah said unto Moses, Stretch out thy hand toward heaven, and there shall be thick darkness over the land of Egypt, and one shall feel in the thick darkness.

22. And Moses stretched forth his hand toward heaven; and there was a most dense darkness in all the land of Egypt three days.

23. They saw not a man his brother, neither rose any from his place for three days: but all the sons of Israel had light in their dwellings.

24. And Pharaoh called unto Moses, and said, Go ye, serve Jehovah: only let your flock and your herd be stayed: let your little ones also go with you.

25. And Moses said, Thou must also give into our hand sacrifices and burnt offerings, that we may sacrifice unto Jehovah our God.

26. Our cattle also shall go with us; there shall not a hoof be left behind; for thereof we must take to serve Jehovah our God; and we know not with what we must serve Jehovah, until we come thither.

27. But Jehovah made strong Pharaoh's heart, and he would not send them away.

28. And Pharaoh said unto him, Get thee from me, take heed to thyself that thou see my face no more; for in the day thou seest my face thou shalt die.

29. And Moses said, Thou hast spoken well; I will see thy face again no more.

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7628. In this chapter in the internal sense is continued the subject of the vastation of those who infest those who are of the spiritual church, and here the ninth and tenth states or degrees of vastation, described by the locust and by the thick darkness; whereby is signified falsity from evil devastating all things of the church with them.

## INTERNAL SENSE.

7629. Verses 1–6. *And Jehovah said unto Moses, Go in unto Pharaoh: for I have made heavy his heart, and the heart of his servants, that I might show these My signs in the midst of them: and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought upon Egypt, and My signs which I have done among them: that ye may know that I am Jehovah. And Moses and Aaron went in unto Pharaoh, and said unto him, Thus saith Jehovah, the God of the Hebrews, How long dost thou refuse to humble thyself before Me? send My people away, that they may serve Me. For if thou refuse to send My people away, behold to-morrow will I bring the locust into thy border. And it shall cover the surface of the earth, that one shall not be able to see the earth: and shall eat the residue of that which is escaped which remaineth unto you from the hail; and shall eat every tree which groweth for you out of the field: and thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians; as neither thy fathers nor thy fathers' fathers have seen, since the day that they were upon the ground unto this day. And he turned, and went out from Pharaoh.* "And Jehovah said unto Moses" signifies command; "Go in unto Pharaoh" signifies the presence of truth from the Divine with those who infest; "for I have made heavy his heart, and the heart of his servants" signifies that they all together made themselves obstinate; "that I might show these My signs in the midst of them" signifies that the evil may know that they are in evil, and that the good may be enlightened as to the state of those within the church who live wickedly; "and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought upon Egypt" signifies that they who are in truth and good may know what befalls those who are of the church and infest the upright; "and My signs which I have done among them" signifies that they may be enlightened as to the state of those who are of the church and live wickedly; "that ye may know that I am Jehovah" signifies that thus it may be known to them, that the Lord is the only God. "And Moses and Aaron went in unto Pharaoh" signifies the presence of truth Divine; "and said unto him" signifies apperception; "Thus saith Jehovah, the God of the Hebrews" signifies command from the Lord, Who is the God of the church; "How long dost thou refuse to humble thyself before Me" signifies disobedience; "send My people away, that they may serve Me" signifies that they should release those who are of the spiritual church to worship the Lord. "For if thou refuse to send My people away" signifies if they should not release them; "behold to-morrow will I bring the locust into thy border" signifies that falsity will seize upon their outmosts. "And it shall cover the surface of the earth" signifies the ultimates of the natural mind therefrom; "that one shall not be able to see the earth" signifies the darkening of the whole natural mind thereby; "and shall eat the residue of that which is escaped which remaineth unto you from the hail" signifies the consuming of all that has anything from truth; "and shall eat every tree which groweth for you out of the field" signifies thus the consuming of all knowledges which they have from the church; "and thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians" signifies that falsity will reign in all things in the natural, from its interior to its outmost; "as neither thy fathers nor thy fathers' fathers have seen, since the day that they were upon the ground unto this day" signifies that such falsity has not been from ancient time in the church, as it was there. "And he turned, and went out from Pharaoh" signifies privation of apperception, and separation.

7630. *And Jehovah said unto Moses.* That this signifies command, namely, what was to be brought to Pharaoh, is evident from the signification of saying, when by Jehovah to those who infest, as command (see n. 7036, 7107, 7310).

7631. *Go in unto Pharaoh.* That this signifies the presence of truth from the Divine with those who infest, is evident from the signification of coming or going in to any one, as presence (see n. 5934, 6063, 6089, 7498); from the representation of Moses, as truth from the Divine (see n. 6771, 6827); and from the representation of Pharaoh, as those who in the other life infest those of the spiritual church (n. 6651, 6679, 6683, 7107, 7110, 7126, 7142, 7220, 7228).

7632. *For I have made heavy his heart, and the heart of his servants.* That this signifies that they all together made themselves obstinate, is evident from the signification of making heavy, hardening, and making strong the heart, as making themselves obstinate (see n. 7272, 7300, 7305); and from the representation of Pharaoh, whose heart was made heavy, as those who infest; and when he and his servants are spoken of, all together are signified, for the servants with him constitute the household. Its being said that Jehovah made heavy the heart of Pharaoh, in the internal sense signifies that he made heavy his own heart. In ancient times, for the sake of the simple, all evil was attributed to Jehovah; and this because the simple could not know, nor most of them comprehend, how what came to pass could come from any other source than Jehovah; nor how it is to be understood that Jehovah permits the diabolical crew to bring evil, and does not hinder, when yet He has all power. As the simple could not conceive this, nor scarcely even the intelligent, therefore it was said, as generally believed, that even evil existed from Jehovah. This is common in the Word, the sense of the letter of which is according to the faith of the simple. That evil, which in the Word is attributed to Jehovah, is from man, may be seen above (n. 2447, 6071, 6991, 6997, 7533).

7633. *That I might show these My signs in the midst of them.* That this signifies that the evil may know that they are in evil, and that the good may be enlightened as to the state of those within the church who live wickedly, is evident from the signification of signs, as confirmations of truths, and thus knowledges (see n. 6870), also enlightenment (n. 7012); hence to show signs in the midst of them, is that the evil may know that they are in evil. That it is also that the good may be enlightened as to the state of those within the church who live wickedly, is plain from what presently follows, where it is said, "And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought upon Egypt, and My signs which I have done among them"; whereby is signified that they who are in truth and good may know what befalls those of the church who infest the upright. That they who in the other life infest the upright, are those who have been of the church and have known the precepts of faith, and yet have lived contrary to them, may be seen above (n. 7317, 7502, 7545, 7554).

7634. *And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought upon Egypt.* That this signifies that they who are in truth and good may know what befalls those who are of the church and infest the upright, is evident from the signification of telling in the ears, as that they may know and perceive;

and from the signification of son, and son's son, as those who are in truth and good. That son is truth, may be seen above (n. 489–491, 1147, 2623, 3373); also that the sons of sons are derivatives (n. 6583). Here sons are those who are in truth and also in good, because by them are signified those who are of the church; and therefore thy son's son is said to Moses, by whom is represented the law Divine, which is the Divine truth proceeding from the Divine good of the Lord, thus it is the Divine truth to which is united Divine good (n. 7623, 7624), from which is the church. The meaning is further evident from the signification of what I have wrought in Egypt, as what befalls those who in the other life infest the upright. That by signs is signified what befalls, and by Pharaoh and the Egyptians those who in the other life infest, is plain from what has been said before. That they who infest have been of the church, may be seen above (n. 7633).

7635. *And My signs which I have done among them.* That this signifies that they may be enlightened as to the state of those who are of the church and live wickedly, is evident from what was said above (n. 7633), where are like words.

7636. *That ye may know that I am Jehovah.* That this signifies that thus it may be known to them, that the Lord is the only God, is evident from the signification of, that ye may know, as that it may be known to them. That by, I am Jehovah, is signified that the Lord is the only God, is because the name Jehovah signifies Is, thus He from Whom is the being and existing of all things, Who cannot but be the sole and only one. That Jehovah is the Lord may be seen above (n. 1343, 1736, 2921, 3023, 3035, 5663, 6303, 6905, 6945, 6956); and that by those words is meant that He is the only God (n. 7401, 7444, 7544, 7598).

7637. *And Moses and Aaron went in unto Pharaoh.* That this signifies the presence of truth Divine, is evident from the signification of coming or going in, as presence —

as above (n. 7631); and from the representation of Moses and Aaron, as truth Divine — Moses the internal, Aaron the external (n. 7089, 7382).

7638. *And said unto him.* That this signifies apperception, is evident from the signification of saying, as apperceiving (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509, 5743, 5877); that by their saying is here meant apperceiving, is because by Moses and Aaron is represented truth Divine, and by their going in, the presence thereof, and from the presence of truth Divine is apperception.

7639. *Thus saith Jehovah, the God of the Hebrews.* That this signifies command from the Lord, Who is the God of the church, is evident from the signification of saying, when by Jehovah to those who infest, as command — as above (n. 7630); and from the signification of the Hebrews, as those who are of the church (n. 5136, 6675, 6684, 6738). That Jehovah God is the Lord, may be seen above (n. 7636).

7640. *How long dost thou refuse to humble thyself before Me?* That this signifies disobedience, is evident from the signification of refusing to humble one's self, as not to obey. This is signified because it is said to those who are in evil, who cannot humble themselves before the Divine; for there are two things in humiliation, namely, acknowledgment of self, that it is nothing but evil and in respect to the Divine as nothing, and acknowledgment of the Divine that it is nothing but good and is infinite. These two cannot be with the evil, because they are in the love of self. If they humble themselves, it is either from fear, or that they may be honored or enriched; thus they humble themselves only as to the body, and not as to the mind, which sometimes then derides. Such is the humiliation of fear, and for the sake of gain and honor. Such it is before the Divine, although they do not know this; for the internal with those who are in evil from the love of self is only to regard and magnify themselves, and to turn from all who do not favor. Since humiliation is not possible with the evil, therefore in the internal sense by humbling one's self is signified obedience, and thus by refusing to humble one's self is signified disobedience.

7641. *Send My people away, that they may serve Me.* That this signifies that they should release those of the spiritual church to worship the Lord, is evident from what was said of them above (n. 7500), where are the same words.

7642. *For if thou refuse to send My people away.* That this signifies if they did not release them, is evident from the signification of sending away, as releasing — as frequently above; thus refusing to send away is not to be willing to release.

7643. *Behold to-morrow will I bring the locust into thy border.* That this signifies that falsity will seize upon their outmosts, is evident from the signification of the locust, as falsity in the outmosts — of which below; from the signification of border, as what is outmost, or most external; and from the signification of bringing, because predicated of falsity, as seizing upon. It is said that Jehovah brings, but thereby is meant that it will be brought, that is, by evil. It is the same here as when it is attributed to Jehovah, that is, the Lord, that He made heavy Pharaoh's heart, when yet this is from man, from his evil in him, as shown above (n. 7632). That evil is not from the Lord, but exists from man, is because man turns to himself that good which flows in from the Lord, and instead of regarding the Lord and what is of the Lord in all things, he regards himself. Hence comes the lust of reigning over all, and of possessing all that belongs to others, and hence contempt of others, and hatred, revenge, and cruelty toward those who do not favor and serve one's self; hence also contempt of all things that are of faith and charity, because these, when they flow in from the Lord, are turned to self, thus away from the Lord. From this it may be seen that 2 man turns into evil the very good which flows in from the Lord. Hence also the evil in the other life remove as far as possible from heaven; for when heaven comes near them, that is, when good and truth flow in more strongly, they then rush the more eagerly into the opposite, that is, into evil and falsity; and in the degree that evil and falsity increase, they expel from themselves truth and devastate themselves; and then also in the same degree they rush into evils of punishment, for evils and punishments in the other life are conjoined. The Lord is continually bringing 3 the heavens into order, and constantly receiving new members, to whom He gives habitations and possessions, and when He does this, heaven approaches, that is, flows in more strongly; hence the infernal spirits rush more violently into evils and falsities, and into the punishments thereof, and in consequence of this rushing into evils and falsities, they vastate themselves, as above said; and this does not cease with them until they have wholly devastated themselves, and cast themselves deeply into the hells. From this it may be evident that from the Lord nothing else than good proceeds, and that evil with those who are in evil is from themselves. Hence may be seen how is to be understood what is said of Jehovah, that is, of the Lord, that He made heavy Pharaoh's heart, and here that He brings the locust, by which is signified falsity from evil in outmosts. In the Word, where the vastation of the evil 4 is described, mention is sometimes made of the locust and of the caterpillar, and by the locust in the internal sense is there meant falsity, which vastates the outmosts. For, as before shown, the natural with man is interior and exterior; the falsity which is in the outmosts of the natural is meant by the locust, and the evil therein by the caterpillar. Since by the locust is meant falsity which is in the outmosts of the natural, therefore it is said that the locust would be brought into the border, and would cover the

face of the earth; and afterward (verse 14), "The locust went up over all the land of Egypt, and rested in all the border of Egypt . . . and it covered the face of the whole land." By the border and face are signified the outmosts and ultimates, in which the interiors rest, that is, terminate.
5 The same is meant by locust and caterpillar in David: *He sent among them swarms of flies, which devoured them; and the frog, which destroyed them. He gave also their increase unto the caterpillar, and their labor unto the locust* (Ps. lxxviii. 45, 46). And again: *He spake that the locust should come, and the caterpillar, and that without number* (Ps. cv. 34). These things are said of Egypt, and the caterpillar is named, though there is no mention made of it in Moses, but only of the locust. That the caterpillar also is mentioned, is because by it is signified evil, and by the locust falsity, each in the outmosts of the natural. But when the locust alone is named, it signifies both falsity and
6 evil together, for the locust is falsity from evil. In Nahum: *There shall the fire devour thee; the sword shall cut thee off, it shall devour thee like the caterpillar: make thyself many as the caterpillar, make thyself many as the locust. Thou hast multiplied thy merchants above the stars of the heavens: the caterpillar spoileth, and flieth away. Thy crowned are as the locust, thy commanders are as the locust of locusts* (iii. 15–17). The subject here is the bloody city, by which is signified the doctrine of falsity; and because falsity and evil are especially multiplied in the outmosts of the natural, for there are the fallacies of the senses arising from worldly and earthly objects of the world, and pleasures from various kinds of appetites, therefore the multiplication of evil and falsity is also described by the caterpillar and the locust — as also in the Book of Judges (vi. 5; vii. 12), and in Jeremiah (xlvi. 23). That the sensual, which is the lowest of the natural, is most full of fallacies and their falsities, may be seen above (n. 5084, 5089, 5094, 6310, 6311, 6313, 6318, 6598, 6612, 6614,

6622, 6624, 6948, 6949). In Joel: *That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm devoured, and that which the cankerworm hath left hath the caterpillar eaten. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the sweet wine; for it is cut off. . . . For a nation hath come up upon My land, strong, and without number . . . he hath laid My vine waste, and made bare My fig-tree* (i. 4–7). Again: *The floors shall be full of wheat, and the vats shall overflow with new wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm* (ii. 24, 25) — where the locust stands for falsity in outmosts wasting truths and goods. In Moses: *Thou shalt carry much seed out into the field, and shalt gather little in; for the locust shall consume it. Thou shalt plant vineyards . . . but thou shalt neither drink of the wine, nor gather; for the worm shall eat it* (Deut. xxviii. 38, 39) — where the locust is falsity from evil. In 7 8 John: *Out of the smoke of the abyss came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power. And it was said unto them that they should not hurt the grass of the earth . . . neither any tree, but only such men as have not the seal of God on their foreheads. And it was given them that they should not kill them, but should torment them five months. . . . And the shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men's faces. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as of iron; and the sound of their wings was as the sound of chariots, of many horses rushing to war. And they have tails like unto scorpions, and stings were in their tails, that they might hurt men five months. They have over them as king the angel of the abyss: his name in Hebrew is Abaddon,*

*and in the Greek he hath the name Apollyon* (ix. 3–11). What is signified by all these things no one can see, except from the internal sense. From the particulars there seen according to the internal sense, it is evident that by locusts are there signified reasonings from fallacies and the falsities thence, also confirmed by philosophical argument. Thus also by locusts are signified the falsities which are in the outmosts with man, and which are more earthly and corporeal than other falsities; by which man may be easily deceived and seduced, for he apprehends what is obvious to the senses, and with difficulty what is opposed to the
9 senses. That it may be known that such is the signification of locusts, the contents of this passage may be set forth in detail. The abyss out of which the locusts came up is hell; the grass of the earth which they must not hurt is outward knowledge, the tree is knowledges of good and truth, the men are affections of good; their hurting these, and not the grass of the earth and the tree, is that truth and good may be understood, though the life is not in accordance therewith; they who have the seal on their foreheads are those who are regenerated; their tormenting five months those who have not the seal of God on their foreheads, is that they should vastate them; the locusts like unto horses prepared for war, are reasonings from falsities, whereby there is combat against the truths of the church; crowns on their heads like unto gold, and their faces as men's faces, mean that reasonings appear like truth, and as if from good; the hair as of women, and teeth as the teeth of lions, are the externals of the natural, or sensuals, or the fallacies therein, which put on the appearance of good; breastplates of iron are externals which put on the appearance of truth; the sound of wings as of chariots of many horses rushing to war, are falsities of doctrine from which and for which they fight; tails like scorpions and stings in their tails are the hurt which such things bring; the king of the abyss is infernal falsity; Abaddon is perdi-

tion; Apollyon is reasoning from falsities appearing as from truth, especially if by those who are believed wise it is confirmed by philosophical argument perversely applied, for the blind admiration of their wisdom induces faith in them. By the locust in a good sense is signified ultimate and most 10 general truth, also its pleasantness; hence John's food was *locusts and wild honey* (Matt. iii. 4: Mark i. 6). These were his food for the reason that John represented the Word, and by his food, as also by his clothing which was of camel's hair with a leathern girdle, he represented the Word in the external sense, for external pleasantness is signified by locust and wild honey (see n. 5620), and external truth by the garment of camel's hair and by the leathern girdle (n. 3301). Hence it is that by John is meant Elias, who was to come and announce the coming of the Lord. That Elias is the Word, may be seen above (preface to the eighteenth chapter of Genesis and nos. 2762, 5247). That locusts are among the small animals which were to be eaten, may be seen in Leviticus (xi. 22).

7644. *And it shall cover the surface of the earth.* That this signifies the ultimates of the natural mind, is evident from the signification of the surface, as what is external, thus ultimate; and from the signification of earth, here the land of Egypt, as the natural mind (see n. 5276, 5278, 5280, 5288, 5301).

7645. *That one shall not be able to see the earth.* That this signifies the darkening of the whole natural mind thereby, is evident from the signification of not being able to see, as darkening, that is, no perception of truth; and from the signification of the land of Egypt, as the natural mind — as above (n. 7644). How it is that from the vastation of the outmosts in the natural the whole natural mind is obscured, shall be briefly told. The interiors of man terminate in his ultimates or outmosts, and there things of successive degree in him are together. When there is nothing but falsity and evil in the ultimates, then the truths and goods which flow in from the interiors into the ultimates, flow there into evils and falsities, and hence are there turned into such; therefore there appears nothing but what is false and evil in the whole natural; this is meant by the darkening of the whole natural mind, which is signified by not being able to see the earth. Hence also infernal spirits when they are devastated, are in the outmosts of the natural, nor is their light, which is called intellectual light, unlike that of this world, which in the other life becomes utter darkness in presence of the light of heaven. As the outmost of the natural, which is called the sensual, is replete with fallacies and the falsities thence, and with pleasures and the evils thence (see n. 6844, 6845), and as the hells are in that light, therefore, when man is being regenerated, he is endowed by the Lord with ability to be raised from that sensual toward interiors (n. 6183, 6313, 7442).

7646. *And shall eat the residue of that which is escaped which remaineth unto you from the hail.* That this signifies the consuming of all that has anything from truth, is evident from the signification of eating, as consuming;* and from the signification of the residue of that which is escaped which remaineth from the hail, as the truth not consumed by the former falsity, signified by hail. That hail is falsity may be seen above (n. 7553, 7574). The falsities which the hail signifies are falsities in the exterior natural; but the falsities which the locust signifies are falsities in its outmosts, and these falsities are what consume the most general truths and goods; for what is exterior is also more general, and what is external is most general. When generals are destroyed, particulars are dissipated, for it is generals that contain, and particulars that are contained.

7647. *And shall eat every tree which groweth for you out of the field.* That this signifies thus the consuming of all knowledges which they have from the church, is evident from the signification of eating, as consuming — as just above (n. 7646); from the signification of tree, as perceptions, also knowledges of truth and good (n. 2722, 2972); and from the signification of field, as the church (n. 2971, 3317, 3766, 4440, 7502, 7571).

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* Here *consumi*, but in 7647 *consumptio*.

7648. *And thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians.* That this signifies that falsity will reign in all things in the natural, from its interior to its outmost, is evident from the signification of being filled, as reigning — of which presently; and from the signification of the house of Pharaoh, the house of all his servants, and the house of all the Egyptians, as all things and each in the natural (see n. 7353, 7355), here from its interior to its outmost — according to the explanation above (n. 7645). That being filled means reigning, is because when the mind of man is filled with falsities from evils, so that he has enjoyment in seducing by falsities and doing evils, then it is said that falsity reigns with him, and the affection itself is said to be reigning. That is said to reign universally which fills the whole mind of man, that is, both his thought and will; what man loves above all things and regards as an ultimate end, thus reigns with him; and this is in the least particulars of his will and thought. Of what sort that is which universally reigns, may be known from the enjoyment when it succeeds, and from the pain when it does not succeed. That which universally reigns with man, makes the outward form * of his spirit, his face being wholly in accordance with it. If evil and falsity be what reign, the form of his spirit is diabolical; but if good and truth be what reign, the form is angelic; for the spirit viewed in itself is affection in form, and the ruling affection is its veriest form, and the rest of its affections apply themselves to it.

7649. *As neither thy fathers nor thy fathers' fathers have seen, since the day that they were upon the ground unto*

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* *Imaginem.*

*this day.* That this signifies that such falsity has not been from ancient time in the church, as it was there, is evident from the signification of their not having seen, that is, the locust, as that there had not been such falsity — that the locust is falsity in outmosts, may be seen above (n. 7643); from the signification of fathers, and fathers' fathers, as from ancient time; and from the signification of the ground, as the church (n. 566, 1068). Since the day that they were upon the ground even unto this day, signifies the state in which the church was from that time to this. That day is state, may be seen above (n. 23, 487, 488, 493, 2788, 3462, 4850), and how this is (n. 7686).

7650. *And he turned, and went out from Pharaoh.* That this signifies privation of apperception, and separation, is evident from the representation of Moses, of whom it is said that he turned and went out, as truth from the Divine; from the representation of Pharaoh, as those who infest, of whom above (n. 7631); from the signification of turning, as the privation of apperception, for man is deprived of apperception when truth from the Divine turns or averts itself, that is, when man averts himself from it; and from the signification of going out, as separation (see n. 6100, 7404).

7651. Verses 7–11. *And Pharaoh's servants said unto him, How long shall this man be a snare unto us? send the men away, that they may serve Jehovah their God: knowest thou not yet that Egypt is destroyed? And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve Jehovah your God: who and who are going? And Moses said, We will go with our boys, and with our old men, with our sons and with our daughters, with our flock and with our herd will we go, for we have a feast unto Jehovah. And he said unto them, So shall Jehovah be with you, as I shall send you, and your little ones: look to it; that evil is before your faces. Not so: go now ye that are young men, and serve Jehovah; for this ye desire. And* *they were driven out from the face of Pharaoh.* "And Pharaoh's servants said unto him" signifies warning from those who are in fear; "How long shall this man be a snare unto us?" signifies that thus they would be taken by their own evil; "send the men away, that they may serve Jehovah their God" signifies that it is thought best to release them to worship the Lord their God; "knowest thou not yet that Egypt is destroyed?" signifies that from what has been done it may be known that all who harass those simple ones are cast down into hell, whence is no escape. "And Moses and Aaron were brought again unto Pharaoh" signifies the presence of truth Divine thence; "and he said unto them" signifies inclination; "Go, serve Jehovah your God" signifies that they shall be released to worship the Lord; "who and who are going?" signifies whether any should remain. "And Moses said" signifies answer; "We will go with our boys, and with our old men" signifies the simple and the wise; "with our sons and with our daughters" signifies those who are in affection for truth, and those who are in affection for good; "with our flock and with our herd will we go" signifies those who are in interior good and those who are in exterior; "for we have a feast unto Jehovah" signifies the worship of the Lord by all and each. "And he said unto them" signifies derision; "So shall Jehovah be with you, as I shall send you, and your little ones" signifies as if the Lord would be with them if they were released; "look to it; that evil is before your faces" signifies that in the desire there is no good. "Not so" signifies denial; "go now ye that are young men, and serve Jehovah" signifies that they who are in truths confirmed shall be released to worship the Lord; "for this ye desire" signifies that thus they have what they wish. "And they were driven out from the face of Pharaoh" signifies that the will of those who infested was wholly contrary to truth Divine.

7652. *And Pharaoh's servants said unto him.* That this signifies warning by those who are in fear, is evident from the signification of saying, when from those who see their own destruction, to those in the society who are obstinate, as warning; and from the signification of the servants of Pharaoh, as those who infest and who are of a lower order and are in fear; that they are in fear, is plain from their words — How long shall this man be a snare unto us? send the men away, that they may serve Jehovah their God: knowest thou not yet that Egypt is destroyed? — which words are clearly from fear; also from this, that by the servants of Pharaoh are meant the evil who infest, and the evil never persuade to good unless from fear (see n. 7280).

7653. *How long shall this man be a snare unto us?* That this signifies that thus they would be taken by their own evil, is evident from the signification of this man being a snare, as being taken by their own evil, and so brought into the evil of punishment.

7654. *Send the men away, that they may serve Jehovah their God.* That this signifies that it is thought best to release them to worship the Lord their God, is evident from the signification of sending away, as releasing; and from the signification of serving Jehovah, as worshipping the Lord their God — as above (n. 7500, 7540, 7641).

7655. *Knowest thou not yet that Egypt is destroyed?* That this signifies that from what has been done it may be known that all who harass those simple ones are cast down into hell, whence is no escape, is evident from the signification of, Knowest thou not yet, as that from what has been done it may be known; from the signification of perishing, as being cast down into hell whence is no escape — this in the spiritual sense is signified by perishing, in like manner as by dying or death, which is damnation and hell (see n. 5407, 6119, 7494); and from the signification of Egypt, as infestation (n. 7278), thus also those who infest. But as it is the infesters who are speaking, it is not said who infest, but who harass; for the evil excuse their evil and make light of it; neither is it said that they harass those of the spiritual church, but those who are simple, for the evil call all those simple who are of the church and live according to its truths and goods, that is, in the life of faith and charity.

7656. *And Moses and Aaron were brought again unto Pharaoh.* That this signifies the presence of truth Divine thence, is evident from the signification of being brought again, as being brought into presence; and from the representation of Moses and Aaron, as truth Divine — Moses internal truth, and Aaron external (see n. 7089, 7382).

7657. *And he said unto them.* That this signifies inclination, is evident from what follows, that under the impulse of fear he was willing to send them away; this will or inclination is contained in the words, he said unto them.

7658. *Go, serve Jehovah your God.* That this signifies that they shall be released to worship the Lord, is evident from the signification of serving Jehovah, as worshipping the Lord (see n. 7500, 7540, 7641, 7654); that Go, or Go away, when said by Pharaoh to Moses of the sons of Israel, is that they should be released, is plain.

7659. *Who and who are going?* That this signifies whether any should remain, is evident without explication.

7660. *And Moses said* signifies answer, as is manifest.

7661. *We will go with our boys, and with our old men.* That this signifies the simple and the wise, is evident from the signification of boys, when they are joined to old men, as the simple, for old men are the wise (see n. 3183, 6524, 6890).

7662. *With our sons and with our daughters.* That this signifies those who are in affection for truth and those who are in affection for good, is evident from the signification of sons, as the truths of the church (see n. 489, 491, 533, 1147, 2623, 3373), thus affections, because truths without affection are not anything; and from the signification of daughters, as goods (n. 489-491), thus affections for good (n. 2362, 3963).

7663. *With our flock and with our herd will we go.* That this signifies those who are in interior good and those who are in exterior, is evident from the signification of flock, as interior good, and of herd, as exterior good (see n. 5913, 6048). By the words in this verse that they would go with their boys and their old men, with their sons and their daughters, and with their flock and their herd, is meant in the internal sense everything of the church, both external and internal. The things of the external church are meant by boys, sons, and herd, and the things of the internal church by old men, daughters, and flock; for old men are wisdom, daughters affections for good, and flock good itself, which are of the internal church; but boys are simplicity, sons affections for truth, and herd external good, which are of the external church.

7664. *For we have a feast unto Jehovah.* That this signifies the worship of the Lord by all and each is evident from the signification of a feast, as worship from a glad mind (see n. 7093). It is the worship of the Lord because Jehovah in the Word is the Lord (n. 1343, 1736, 2921, 3023, 3035, 5663, 6303, 6905, 6945, 6956); that it is worship by all and each, is plain from what immediately precedes, where it is said that they would go with their boys and their old men, with sons and with daughters, and with flock and herd.

7665. *And he said unto them.* That this signifies derision, is evident from the words which Pharaoh says, So shall Jehovah be with you as I shall send you away and your little ones, which are words of derision.

7666. *Look to it; that evil is before your faces.* That this signifies that in the desire there is no good, is evident from the signification of faces, as the interiors as to affections and their thoughts (see n. 358, 1999, 2434, 3527, 3573, 4066, 4796, 4797, 5102, 5165, 5168, 5695, 6604); and as faces are affections, they are also desires. Hence evil before your faces signifies that in the affections or in the desire there is no good.

7667. *Not so.* That this signifies negation is evident without explication.

7668. *Go now ye that are young men, and serve Jehovah.* That this signifies that they who are in truths confirmed shall be released to worship the Lord, is evident from the signification of going, as that they shall be released — as above (n. 7658); from the signification of young men, as truths confirmed — of which in what follows; and from the signification of serving Jehovah, as worshipping the Lord — as above (n. 7654, 7658, 7664). That young men are those who are in truths confirmed, is because by sons, boys, young men, men, and old men are signified the things that are of intelligence and wisdom in their order. Such things are meant in heaven instead of men of these ages; for they who are in heaven are in spiritual ideas, into which what is of mere nature and the world cannot enter, but is instantly put off and passes into what is conformable to the wisdom of heaven and to angelic thought; hence by sons, boys, young men, men, old men, in the spiritual sense, cannot be signified those who are so called, but corresponding spiritual things, which are of intelligence and wisdom; that these are signified, is very manifest from the internal sense in the Word where they are named. By young men in the Word are meant 2 they who are intelligent, or according to abstract angelic ideas, intelligence; and because intelligence is meant, therefore by them truth confirmed is also meant, for this is of intelligence: the term also by which young men is here expressed in the original, is derived from strength and power, which truth has from good, thus truth confirmed: hence this name is attributed to the Lord — in Zechariah: *Awake, O sword, against My shepherd, and against the man* [*young man*] *My neighbor: . . . smite the shepherd, and the sheep shall be scattered* (xiii. 7): that these words were spoken of the Lord, may be seen in Matthew (xxvi. 31). Also in Jeremiah: *How long wilt thou go hither and*

*thither, O thou backsliding daughter? for Jehovah hath created a new thing in the earth, A woman shall encom-*
3 *pass* a man [young man]* (xxxi. 22). Young men in another term in the original stand for intelligence, thus for its truth — in Amos: *I have sent among you the pestilence in the way of Egypt: your young men have I slain with the sword, with the captivity of your horses* (iv. 10) — where the way of Egypt stands for knowledge perverted; the young men who were slain for truths thence destroyed;
4 the captivity of the horses for the intellect seduced. Again: *And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of Jehovah, and shall not find it. In that day shall the fair virgins and the young men faint for thirst* (viii. 12, 13) — where fair virgins stand for affection for truth, young men for intelligence, fainting for thirst means being deprived of truth; therefore it is said, they shall run to and fro to seek the word of Jehovah, and shall not find it. That fair virgins are not meant, nor young men, nor faintness by reason of thirst, is plain. In Jeremiah: *Death is come up through our windows, it is entered into our palaces; to cut off the child from the street, the young men from the squares* (ix. 21). Again: *How is the city of glory not forsaken, the city of My joy? Therefore her young men shall fall in her streets* (xlix. 25, 26; l. 30). Again: *Hear, I pray you, all ye peoples, and behold my sorrow: my virgins and my young men are gone into captivity* (Lam. i. 18). In these passages young men stand for the truths which are of intelligence.

7669. *For this ye desire.* That this signifies that thus they have what they wish, is evident without explication.

7670. *And they were driven out from the face of Pharaoh.* That this signifies that the will of those who infested was wholly contrary to truth Divine, is evident from the representation of Moses and Aaron, who were driven out, as truth Divine — of which above (n. 7637); from the representation of Pharaoh, as those who infest — of which also above (n. 7631); and from the signification of face, or presence, as the interiors as to affections (n. 7666), thus the will, for affections are of the will, but thoughts are of the understanding. That the will was contrary, is signified by driving out from his face, for that is driven out which is contrary to the will, or contrary to the affections which are of the will.

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*Here *hath encompassed,* but in 155 *shall encompass.*

7671. Verses 12–15. *And Jehovah said unto Moses, Stretch out thy hand over the land of Egypt for the locust, that it may come up upon the land of Egypt, and eat all the herbage of the land, even all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and Jehovah brought an east wind upon the land all that day, and all the night; and when it was morning, the east wind brought the locust. And the locust went up over all the land of Egypt, and rested in all the border of Egypt, very grievous; before it there was no such locust as this, neither after it shall be such. And it covered the surface of the whole land, so that the land was darkened; and it did eat all the herbage of the land, and all the fruit of the tree which the hail had left; and there remained not any green in the tree and in the herbage of the field, through all the land of Egypt.* "And Jehovah said unto Moses" signifies instruction; "Stretch out thy hand" signifies the dominion of power; "over the land of Egypt for the locust" signifies that falsity may seize upon all the natural of those who infest; "that it may come up upon the land of Egypt" signifies infusion into all things therein; "and eat all the herbage of the land" signifies the consuming of all truth; "even all that the hail hath left" signifies which the former falsity has not consumed. "And Moses stretched forth his rod over the land of Egypt" signifies the dominion of the power of truth Divine over the whole natural of those who infest; "and Jehovah brought an east wind upon the land" signifies means of destruction; "all that day, and all the night" signifies upon all the perception, both obscure and not obscure, of those who infested; "and when it was morning" signifies a state of heaven in order; "the east wind brought the locust" signifies dense falsity with those who infest by means of destruction. "And the locust went up over all the land of Egypt" signifies the effusion of falsity into all things of the natural; "and rested in all the border of Egypt" signifies from the outmosts there; "very grievous" signifies that it pervaded all things and each; "before it there was no such locust as this, neither after it shall be such" signifies that such falsity has not been from the first time of the church, and shall not be. "And it covered the surface of the whole land" signifies that it seized upon the outmosts of the natural mind; "so that the land was darkened" signifies that falsity was induced where truth was; "and it did eat all the herbage of the land" signifies that it consumed all knowledge of truth; "and all the fruit of the tree which the hail had left" signifies all cognition of good; "and there remained not any green" signifies that all sense of truth was obliterated; "in the tree and in the herbage of the field" signifies from the cognition and knowledge of the church; "through all the land of Egypt" signifies on all sides in the natural.

7672. *And Jehovah said unto Moses.* That this signifies instruction, is evident from the signification of saying, when said by Jehovah to Moses, by whom is represented truth Divine, as instruction (see n. 6879, 6881, 6883, 6891, 7186, 7267, 7304, 7380).

7673. *Stretch out thy hand.* That this signifies the dominion of power, is evident from the signification of stretching out, as predicated of dominion — of which presently; and from the signification of hand, as power (see n. 878, 3387, 4931–4937, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189, 7518). Stretching out the hand is the dominion of power because the hand or arm has power

when stretched out; therefore when it is said of Jehovah, that He stretches out the hand or arm, it signifies power unlimited or infinite in act. This is why Jehovah so often said to Moses when miracles were to be done, that he should stretch out his hand or rod, as in the seventh chapter: *Stretch out thy hand over the waters of Egypt . . . and they shall become blood* (vii. 19). *Stretch forth thy hand over the rivers . . . and cause frogs to come up* (viii. 5). *Stretch out thy rod and smite the dust of the land, and it shall become lice* (viii. 16). *Stretch forth thy hand toward heaven, and there shall be hail* (ix. 22). It would never have been so said unless by stretching out the hand, in the supreme sense, was signified the omnipotence of Jehovah. And so with what was said to Joshua, that he 2
should stretch out his spear, as we read in the Book of Joshua: *And Jehovah said unto Joshua, stretch out the javelin that is in thy hand toward Ai. . . . And Joshua stretched out the javelin that was in his hand toward the city. And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand, and entered into the city, and took it . . . for Joshua drew not back his hand wherewith he stretched out the javelin until he had given all the inhabitants of Ai to the curse* (viii. 18, 19, 26). Because this was a representive of Divine omnipotence, therefore also there was power in it, as in all representatives at that time, when commanded. In many 3
passages also omnipotence is described by Jehovah's stretching out His hand, as also by His outstretched hand, and His outstretched arm — by Jehovah's stretching out the hand, in Isaiah: *The anger of Jehovah is kindled against His people, and He hath stretched forth His hand over them, and hath smitten them, and the mountains did tremble* (v. 25). In Ezekiel: *I will stretch out My hand upon him, and will destroy him* (xiv. 9, 13). Again: *I will stretch out My hand upon thee, and will give thee for a spoil to the nations* (xxv. 7). *I will stretch out My hand*

*upon Edom, and will cut off man and beast from it . . . I will stretch out My hand upon the Philistines, and I will cut off* (xxv. 13, 16; also Ezek. xxxv. 3: Isa. xxxi. 3: Zeph. i. 4; ii. 13). Omnipotence is described by an outstretched hand in Isaiah: *The hand of Jehovah is stretched out upon all nations, and who shall turn it back?* (xiv. 27, 28.) In Jeremiah: *I Myself will fight against you with outstretched hand and with a strong arm, even in anger, and in fury* (xxi. 5). In Isaiah: *His hand is stretched out still* (ix. 12, 17; x. 4). Also by outstretched arm in Jeremiah: *I have made the earth, the man and the beast . . . by My great power, and by My outstretched arm* (xxvii. 5). Again: *Thou hast made the heaven and the earth by Thy great power, and by Thy stretched out arm; there is nothing too hard for Thee* (xxxii. 17). That in these passages by outstretched arm is signified omnipotence, is manifest; so in many other passages, where it is said, by a strong hand and outstretched arm (as Deut. iv. 35; v. 15; vii. 19; ix. 29; xi. 2; xxvi. 8: 1 Kings viii. 42: 2 Kings xvii. 36: Jer. xxxii. 21: Ezek. xx. 33, 34).

4 It is said also of Jehovah, that He stretches out the heavens, and here also by stretching out is signified omnipotence, that is, that He enlarges the limits of heaven, and fills the inhabitants with life and wisdom — as in Isaiah: Jehovah *Who stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in* (xl. 22). Again: Jehovah *That created the heavens, and stretched them forth; He That spread abroad the earth . . . He That giveth breath unto the people upon it, and spirit to them that walk therein* (xlii. 5). In Jeremiah: *He hath made the earth by His power, He hath established the world by His wisdom, and by His understanding hath He stretched out the heavens* (li. 15). And in Zechariah: *Jehovah Which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him* (xii. 1); also elsewhere (Isa. xliv. 24; xlv. 12: Ps. civ. 2).

From all these it may now be evident why Moses was commanded to stretch out his hand and rod, and that then miracles were done; and that thus by stretching out the hand is signified the dominion of power, and in the supreme sense omnipotence.

7674. *Over the land of Egypt for the locust.* That this signifies that falsity may seize upon all the natural of those who infest, is evident from the signification of the land of Egypt, as the natural mind (see n. 5276, 5278, 5280, 5288, 5301) — that Egypt is the natural, see also above (n. 6147, 6252); and from the signification of the locust, as falsity in outmosts with those who infest (n. 7643).

7675. *That it may come up upon the land of Egypt.* That this signifies effusion into all things therein, is evident from the signification of coming up, as being poured forth; for the locust signifies falsity in outmosts, and is said to come up from outmosts toward the interiors, for interior things are the same as superior — that interiors are seized upon by falsity when exterior things are, may be seen above (n. 7645); and from the signification of the land of Egypt, as the natural mind — as just above (n. 7674).

7676. *And eat all the herbage of the land.* That this signifies the total consuming of all truth, is evident from the signification of eating, as consuming, and from the signification of the herbage of the land, as the truth of the church (see n. 7571).

7677. *Even all that the hail hath left.* That this signifies which the former falsity has not consumed, is evident from the signification of being left, as not consumed, and from the signification of hail, as falsity from evil in the exterior natural (see n. 7553, 7574).

7678. *And Moses stretched forth his rod over the land of Egypt.* That this signifies the dominion of the power of truth Divine over the whole natural of those who infest, is evident from the signification of stretching forth his rod, as the dominion of power — of which above (n. 7673);

from the representation of Moses, as truth Divine (see n. 6752, 7004, 7010, 7382); and from the signification of the land of Egypt, as the natural of those who infest — of which above (n. 7674). The Divine power, which is described by the hand of Moses, is the power of truth Divine; that all power is of truth, may be seen above (n. 3091, 5623, 6344, 6423, 6948); yea, such power has Divine truth which proceeds from Divine good, that by it are created all things in the universe. The Word signifies that truth in John: *In the beginning was the Word, and the Word was with God, and the Word was God . . . All things were made by Him* (i. 1, 3); and hence miracles were done by Moses, for Moses represents Divine truth. It is believed by most people that the Word, or Divine truth, is only speech from Jehovah, and command that it be so done, and nothing further; but it is the very essential, from which and by which are all things. The *being* that proceeds from Him, and hence the *existing* of all things, is what is meant by Divine truth. This may be illustrated by the angels: from them proceeds a sphere of charity and faith that is sensibly perceived, and also produces wonderful effects; from which some idea may be formed of the Divine truth which proceeds from the Divine good of the Lord.

7679. *And Jehovah brought an east wind upon the land.* That this signifies means of destruction, is evident from the signification of an east wind, as a means of destruction. An east wind has this signification because [in Egypt] it was dry and tempestuous, and hence dried up the productions of that land, and by its force broke in pieces trees, and ships on the sea; hence by it, as a means, is described the effect of Divine power. Moreover, by the east is signified the good of love and charity, because in the supreme sense the Lord is signified (n. 101, 1250, 3708). And the good of love and charity in its origin, because Divine, is most clement, and so also in its entrance into heaven; but when it is sent down to the hells, it becomes inclement and severe, because it is so changed by those who are there. Therefore the influx and presence of that Divine good there not only torments, but also devastates them; from this also it is, that by a wind from the east, or an east wind, is signified means of destruction. That by that wind 2 is signified means of destruction, is plain from passages in the Word where it is mentioned — as in Jeremiah: *I will scatter them as with an east wind before the enemy* (xviii. 17). In Ezekiel: *The vine that is planted, it shall not prosper; shall it not utterly wither, when the east wind toucheth it?* (xvii. 10.) Again: That vine *was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit* (xix. 12). In Hosea: *He is fruitful among his brethren, an east wind shall come, the wind of Jehovah coming up from the wilderness, and his spring shall become dry, and his fountain shall be dried up* (xiii. 15). In David: *With the east wind Thou breakest the ships of Tarshish* (Ps. xlviii. 7). And in Ezekiel: *They that contemn* thee have brought thee into great waters: the east wind hath broken thee in the heart of the seas* (xxvii. 26). From these passages it is plain that an east wind signifies means of destruction, because it was dry and tempestuous; hence also it signifies means of devastation — as in Hosea: *Ephraim feedeth on wind, and followeth after the east wind: every day he multiplieth lies and desolation* (xii. 1) — where Ephraim stands for the intellectual of the church (n. 5354, 6222, 6238). Feeding on wind is multiplying lies, and pursuing the east wind is multiplying vastation. A state of vastation and temptation is also called a day of east wind in Isaiah (xxvii. 7, 8).

7680. *All that day, and all the night.* That this signifies upon all the perception, both obscure and not obscure, with those who infest, destruction was brought, is evident from the signification of day, as a state of perception not obscure; and from the signification of night, as a state of obscure perception; for the times of the day, morning, noon, evening, and night, correspond to the degrees of enlightenment from intelligence and wisdom (see n. 5672, 6110), thus to perceptions; so in general do day and night. Here we say perception, not enlightenment, because the evil who infest have no enlightenment, and yet have perception; but they have perception only so long as any knowledge of truth and good from the church in which they have lived, remains with them, for by truth and good they communicate with those who are in heaven. But when they are deprived of such knowledge, as when they are devastated, then they no longer have any perception. The infernals can indeed confirm their evils and also their falsities, but this is not perception. Perception consists in seeing that truth is truth, and good good, also that evil is evil, and falsity falsity; but it is not perception to see truth as falsity and good as evil, or the reverse, evil as good and falsity as truth. They who do this, instead of perception, have fantasy, which makes an appearance of perception, whereby such know how to confirm falsities and evils by what is obvious to the senses and favors their desires.

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**Contemnentes te:* so also Schmidius; but English versions and Septuagint, "Thy rowers," from a different Hebrew word.

7681. *And when it was morning.* That this signifies a state of heaven in order, is evident from the signification of morning, as the Lord's kingdom, and, in the supreme sense, the Lord Himself (see n. 22, 2333, 2405, 2540, 2780); and as a state of enlightenment (n. 3458, 3723, 5740, 5962); but here by morning is signified heaven in order. How this is, may be evident from what was said above (n. 7643), namely, that the evil are devastated, as the Lord brings heaven into order; for the influx of good and truth from heaven causes devastation with the evil, and therefore when the Lord brings the heavens into order, then the hells, which are in the opposite, are brought into order by themselves, and are removed from heaven according to degrees of evil, and are allotted places according to the quality of their evil; hence it may be evident, that from the Lord proceeds nothing but good, and that evil is from those who are against good, and who at length do not endure it. From these things it is plain that by morning is here signified a state of heaven in order.

7682. *The east wind brought the locust.* That this signifies dense falsity with those who infest by means of destruction, is evident from the signification of the east wind, as means of destruction — of which above (n. 7679); and from the signification of the locust, as falsity in outmosts (see n. 7643), here dense falsity, because the whole natural was seized upon by it (n. 7645).

7683. *And the locust went up over all the land of Egypt.* That this signifies the effusion of falsity into all things of the natural, is evident from what was said above (n. 7674, 7675), where are like words.

7684. *And rested in all the border of Egypt.* That this signifies from the outmosts there, is evident from the signification of border, as what is outmost, wherefore by resting in all the border is signified that falsity extended from outmosts into all things of the natural, and then terminated in the outmosts — according to what was shown above (n. 7645).

7685. *Very grievous.* That this signifies that it pervaded all things and each, is evident from what was explained above (n. 7684).

7686. *Before it there was no such locust as this, neither after it shall be such.* That this signifies that such falsity has not been from the first time of the church, and shall not be, is evident from the signification of the locust, as falsity in outmosts (see n. 7643); that such falsity has not been, nor shall be, may be seen above (n. 7649). How this is, shall be told. In the internal sense those in particular are treated of who before the Lord's coming were in the lower earth, and could not be taken up into heaven before the Lord came into the world, and assumed the Human and made it Divine (n. 6854, 6914). Meanwhile they were infested by the evil, who also were of the church and confessed the truths of faith, but lived a life of evil. They who before the Lord's coming were of the church and were evil as to life, were in such falsity as had not been before, neither shall be afterward. The cause was that they who were called Nephilim, also Anakim and Rephaim, and were of the last posterity of the Most Ancient Church, were not yet shut up in hell, but wandered about and infused dire and deadly persuasions wherever they could, thus also into the evil in the church, who in this way had such falsity. As to those Nephilim and their dire persuasions, see what has been said above (n. 310, 560, 562, 563, 570, 581, 586, 607, 660, 805, 808, 1034, 1120, 1265–1272, 1673). When the Lord was in the world, these were cast by Him into their hell, which is on the left in front at some distance. Unless this had been done, very few could have been saved, for the falsity which they infused had a dire persuasive power, and was deadly, such as never had been, and such as never can again be. With this falsity they were imbued who before the Lord's coming infested those who were of the spiritual church. This is what is meant in the internal sense by the above words. These are they who are specially treated of, but in general all are meant who are of the church and who infest the upright in the other life, of whom there are very many at this day.

7687. *And it covered the surface of the whole land.* That this signifies the outmosts of the natural mind, is evident from the signification of surface [*superficiem*], as the outmost, for it is the most external or outmost part of the land; and from the signification of land, here the land of Egypt, as the natural mind — of which above (n. 7674).

7688. *So that the land was darkened.* That this signifies that falsity was induced where truth was, is evident from the signification of darkness, as falsities (see n. 1839,

1860, 4418, 4531); thus to be darkened is to be in falsity; and since the devastation is here described of those who have been of the church and have known truths, but have lived a life of evil, therefore by the land being darkened is signified falsity where truth was. Truth in the internal sense is signified by light, and so falsity by darkness; for truth and falsity are opposites, like light and darkness; and they who are in truth really have light, and they who are in falsity really have darkness. The light in which they are who are in falsity in the other life, becomes thick darkness in presence of the light of heaven, and thicker darkness with those who have been of the church, because they were in falsity against the truth of faith — according to the Lord's words: *If therefore the light that is in thee be darkness, how great is the darkness!* (Matt. vi. 23.) And again: *The sons of the kingdom shall be cast forth into the outer darkness* (viii. 12) — where the sons of the kingdom are those who are of the church; the outer darkness is more grievous falsities; it is called outer because falsities in outmosts are more grievous. That falsities are 2
called darkness, is evident from many passages in the Word — as in John: *The light is come into the world, but men loved the darkness rather than the light; for their works were evil* (iii. 19). Again: *Walk while ye have the light, lest darkness overtake you. . . . I am come a light into the world, that whosoever believeth on Me, may not abide in the darkness* (xii. 35, 46). In Isaiah: *Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness* (v. 20). In Jeremiah: *Give glory to Jehovah your God, before He cause darkness, and before your feet stumble upon the mountains of twilight, then ye shall look for light, but He will turn it into the shadow of death, He will turn it into gross darkness* (xiii. 16). In Ezekiel: *When I shall extinguish thee, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not*

*make her light to shine; all the luminaries of light of heaven will I make dark over thee, and will set darkness upon thy land* (xxxii. 7, 8). In Joel: *The day of Jehovah cometh, for it is nigh at hand; a day of darkness, and of thick darkness, a day of cloud and of obscurity* (ii. 1, 2: Amos v. 18–20). And in Zephaniah: *That day is a day of wrath, a day of wasting and devastation, a day of darkness and thick darkness* (i. 15). In these passages darkness signifies falsities; in the Word also darkness signifies ignorance of truth, such as the Gentiles are in who have not the Word and know nothing of the Lord.

7689. *And it did eat all the herbage of the land.* That this signifies that it consumed all knowledge of truth, is evident from the signification of eating, as consuming; and from the signification of the herbage of the land, as the knowledge of truth; for by the herbage of the field is signified the truth of the church (see n. 7571), because the field is the church; but by the herbage of the land is signified the knowledge of truth, because the land here is the natural mind, and the truth of the natural mind is [outward] knowledge [*scientificum*]; and moreover the evil have no truth by faith, but only the knowledge of truth which is of faith. Some evil men who are in the church persuade themselves that they are in truth by faith, but they are not; they are in falsity, and against the truth of faith. That they are in falsity is concealed with them so long as they are in the world, but this concealed falsity comes forth and manifests itself in the other life, when they are devastated as to the truths of faith which they had known.

7690. *And all the fruit of the tree which the hail had left.* That this signifies all cognition of good, is evident from the signification of fruit, as the works of faith or charity, thus goods — whence fructifying is spoken of good (see n. 43, 55, 913, 983, 2846, 2847); and from the signification of tree, as perceptions, also knowledges (n. 103, 2163, 2722, 2972. Fruits are works of charity, thus goods, because the first of a tree is the fruit in which is the seed, and its last is the fruit in which is the seed, and the intermediates are branches or leaves. So it is with the good of love and the truth of faith; the good of love is first when man is being regenerated or is planted, and is also the last; the intermediates are truths of faith, which are from the good of love as their seed, and continually look to the good of love as their last, just as the intermediates of a tree look to their fruit in which is the seed. That fruits signify goods, is plain from many passages in the Word (as in Matt. iii. 8, 10; vii. 16–20; xii. 33; xxi. 43: Luke iii. 8, 9; vi. 43–49; xiii. 6–10: John xv. 2–8, 16: Isa. xxxvii. 31: Jer. xvii. 8; xxxii. 19: Apoc. xxii. 2).

7691. *And there remained not any green.* That this signifies that all sense of truth was obliterated, is evident from the signification of nothing remaining, as being obliterated; and from the signification of what is green, as knowing and perceiving by the senses; here the sense of truth, because by the fruit of a tree is signified the cognition of good (n. 7690), and because it is said any green in the trees and in the herbage of the field. That greenness is the sense [*sensitivum*] of truth, is because by herbage, grass, and the leaf of a tree, are signified truths, hence their greenness signifies the sense of truth. By sense [*sensitivum*] is signified the very last of perception. The sense of truth is also signified by what is green in Isaiah: *The waters of Nimrim shall be desolations, for the grass is dried up, the herbage is consumed, there is no green* (xv. 6). And in John: The fifth angel sounded, and the locusts went forth; *And it was said unto them that they should not hurt the grass of the earth, neither any green thing* (Apoc. ix. 4).

7692. *In the tree and in the herbage of the field.* That this signifies from the cognition and knowledge [*cognitivo et scientifico*] of the church, is evident from the signification of tree, as the cognition of truth — of which just above (n. 7690), and of the herbage of the field, as the knowledge of truth — of which also above (n. 7689).

7693. *Through all the land of Egypt.* That this signifies on all sides in the natural, is evident from the signification of the land of Egypt, as the natural mind, thus the natural (see n. 7674). Since by the locust here described is signified falsity in outmosts, that is, in the sensual of man, it must here be told what the sensual is, that hence it may be known what falsity in outmosts is. The sensual man, or he who thinks and acts from the sensual, is he who believes nothing except what is obvious to the outward senses, and is led only by bodily appetites, pleasures, and desires, not by reasons, believing those to be reasons which favor such desires. Such being the nature of the sensual man, he therefore rejects everything internal, till at length he is not willing even to hear it named; hence he in heart denies whatever is of heaven: life after death he certainly does not believe in, because he places life solely in the body, wherefore he supposes that he himself will die like a beast. He thinks as it were in the surface, that is, in ultimates or outmosts, and does not know at all that there can be interior thought according to perception of truth and good. That he does not know this, nor even that there is an internal man, is because his interiors look downward to what is of the world, the body, and the earth, with which they make one, hence they are turned away from looking upward, or to heaven, for they are in the contrary direction. Looking upward, or to heaven, is not thinking about what is of heaven, but having the things of heaven as an end, that is, loving them above all else; for whither the love turns, thither the interiors of the man turn; hence also the thought. From this the quality of man's sensual, or of the natural in outmosts, may be evident, for the man is called sensual who thinks from the sensual.

7694. Verses 16–20. *And Pharaoh hastened to call*

*Moses and Aaron; and he said, I have sinned against Jehovah your God, and against you. And now forgive, I pray thee, my sin only this once, and entreat Jehovah your God, that He may take away from me this death only. And he went out from Pharaoh, and entreated Jehovah. And Jehovah turned an exceeding strong sea wind, and took up the locust, and cast it into the Red Sea; there remained not one locust in all the border of Egypt. And Jehovah made strong Pharaoh's heart, and he did not send away the sons of Israel.* "And Pharaoh hastened to call Moses and Aaron" signifies fear then on account of truth from the Divine; "and he said, I have sinned against Jehovah your God, and against you" signifies confession that they have not obeyed the Divine and the truth. "And now forgive, I pray thee, my sin only this once" signifies that their disobedience should not be regarded; "and entreat Jehovah your God" signifies intercession; "that He may take away from me this death only" signifies that this falsity may not torment. "And he went out from Pharaoh" signifies separation; "and entreated Jehovah" signifies intercession. And Jehovah turned an exceeding strong sea wind" signifies the cessation of Divine influx through heaven; "and took up the locust" signifies the end of that state; "and cast it into the Red Sea" signifies into hell; "there remained not one locust in all the border of Egypt" signifies that those falsities in outmosts no more appeared. "And Jehovah made strong Pharaoh's heart" signifies that they who infested made themselves obstinate; "and he did not send away the sons of Israel" signifies that they did not release those of the spiritual church.

7695. *And Pharaoh hastened to call Moses and Aaron.* That this signifies fear then on account of truth from the Divine, is evident from the signification of hastening, as from fear — for all haste arises from some feeling excited, here from the feeling of fear, as is plain from the words of Pharaoh, "I have sinned against Jehovah your God, and against you; entreat that He may take away from me this death only"; from the representation of Pharaoh, as those who infest, of which frequently above; and from the representation of Moses and Aaron, as truth from the Divine — Moses internal truth, and Aaron external (see n. 7089, 7382).

7696. *And he said, I have sinned against Jehovah your God, and against you.* That this signifies confession that they have not obeyed the Divine and the truth, is evident from the signification of sinning, as doing contrary to Divine order (see n. 5076), and averting and separating themselves from it, thus from good and truth (n. 5229, 5474, 5841, 7589); hence also it is not obeying the Divine and the truth, for he who does not obey averts himself. The Divine is what is meant by Jehovah your God, and the truth by Moses and Aaron (n. 7695).

7697. *And now forgive, I pray thee, my sin only this once.* That this signifies that they should not regard disobedience, is evident from the signification of forgiving, as not regarding, for to forgive is not to regard one from evil but from good; and from the signification of sin, as disobedience — as just above (n. 7696).

7698. *And entreat Jehovah your God.* That this signifies intercession, is evident from the signification of entreating Jehovah, when done for another, as intercession (see n. 7396, 7462).

7699. *That he may take away from me this death only.* That this signifies that this falsity may not torment, is evident from the signification of taking away this death, as that it may not torment; for by death is signified damnation and hell (see n. 5407, 6119), thus also torment. That they who infest deprecate this falsity, is because they have no longer the faculty of reasoning against the truths of faith, since they have been devastated as to those truths, and so they have the infernal obscurity which torments. That it is unpleasant to the infernals to reason from mere falsities, but enjoyable to reason from truths falsified by fallacies and appearances, may be seen above (n. 7392).

7700. *And he went out from Pharaoh.* That this signifies separation, is evident from the signification of going out, as separation (see n. 6100, 7404).

7701. *And entreated Jehovah* signifies intercession, as above (n. 7698).

7702. *And Jehovah turned an exceeding strong sea wind.* That this signifies cessation of the Divine influx through heaven, is evident from the signification of a sea, or west wind, as the cessation of Divine influx through heaven; for by the east wind was signified means of destruction, by reason of the Divine influx through heaven (see n. 7643, 7679); hence by the wind of the sea,* or the west wind, which is opposite to the east wind, is signified the cessation of that influx.

7703. *And took up the locust.* That this signifies an end of that state, is evident from the signification of the locust, as falsity in outmosts (see n. 7643); the taking away of the state of this falsity, thus the end of that state, is signified by taking up the locust, like as before in regard to the hail (n. 7597, 7610).

7704. *And cast it into the Red Sea.* That this signifies into hell, is evident from the signification of the Red Sea, as hell — of which in what follows, where, by the Divine mercy of the Lord, we shall treat of the passage of the sons of Israel through that sea, and the destruction of the Egyptians therein. By being cast into hell is not meant that falsity was taken away from those who infested, and cast elsewhere; but that it remained with them, and that by it they were joined to the hells, where such things belong. For the evil in the other life, by every state of evil and falsity into which they enter, are conjoined with the hells, where are all things belonging to such a state. Thus conjunction is effected successively with several hells before

* The Mediterranean.

they are fully devastated — but of this more will be told from experience elsewhere.

7705. *There remained not one locust in all the border of Egypt.* That this signifies that those falsities in outmosts no more appeared, is evident from the signification of the locust, as falsity in outmosts; and because it is falsity in outmosts (n. 7643), it is said in all the border of Egypt, for the border is what is outmost, and Egypt is the natural; that by there remained not one locust, is signified that the falsities did not appear, is manifest: the like is said of hail (n. 7611).

7706. *And Jehovah made strong Pharaoh's heart.* That this signifies that they who infested made themselves obstinate, is evident from the signification of making strong the heart, as making one's self obstinate (see n. 7272, 7300, 7305). That by its being said that Jehovah made strong Pharaoh's heart, in the internal sense is signified that Pharaoh made strong his own heart, may be seen above (n. 7632); and that the evil which in the Word is attributed to Jehovah, is from man (n. 2447, 6071, 6991, 6997, 7533).

7707. *And he did not send away the sons of Israel.* That this signifies that they did not release those of the spiritual church, is evident from the signification of sending away, as releasing; and from the representation of the sons of Israel, as those who are of the spiritual church (see n. 7474, 7515, 7617).

7708. Verses 21–23. *And Jehovah said unto Moses, Stretch out thy hand toward heaven, and there shall be thick darkness over the land of Egypt, and one shall feel in the thick darkness. And Moses stretched forth his hand toward heaven; and there was a most dense darkness in all the land of Egypt three days. They saw not a man his brother, neither rose any from his place for three days: but all the sons of Israel had light in their dwellings.* "And Jehovah said unto Moses" signifies instruction; "Stretch out thy hand toward heaven" signifies the dominion of the power of truth Divine in heaven; "and there shall be thick darkness over the land of Egypt" signifies all manner of privation of truth and good; "and one shall feel in the thick darkness" signifies the density of falsity from evil. "And Moses stretched forth his hand toward heaven" signifies the reign of truth Divine in heaven; "and there was a most dense darkness in all the land of Egypt" signifies all manner of privation of truth and good; "three days" signifies a full state. "They saw not a man his brother" signifies that they did not perceive the truth of any good; "neither rose any from his place" signifies that there was no elevation of mind; "for three days" signifies a full state; "but all the sons of Israel had light in their dwellings" signifies that those who were of the spiritual church had enlightenment in their mind throughout.

7709. *And Jehovah said unto Moses* signifies instruction, as before (n. 7672).

7710. *Stretch out thy hand toward heaven.* That this signifies the dominion of the power of truth Divine in heaven, is evident from the signification of stretching out the hand, as the dominion of power — of which above (n. 7673); from the representation of Moses, who was to stretch out his hand, as truth Divine (see n. 6723, 6752, 7010, 7014, 7382); and from the signification of heaven, as the angelic heaven. How it is that the dominion of the power of truth Divine in heaven should produce a new state among those who infest, which is signified by the thick darkness, is evident from what was shown above (n. 7643, 7679), namely, that the Lord is continually bringing heaven into order, and endowing those who are there and those who newly arrive with celestial and spiritual good. The effect of this ordering is, that the evil are by degrees devastated; for thereby the good given flows in with nearer presence to the evil who are in the opposite — since the Divine influx proceeds even into opposites, and so holds the hells in connection and in bonds — and because the evil turn all good into evil, thus the good which flows in more nearly is turned into greater evil; and so far as they do this, they resist truth and good more strongly, that is, infest more grievously. Hence there are degrees of devastation, until at length they are cast down into hell, which is the last of the degrees of vastation. From this it may be evident that from the Lord nothing but good proceeds, and that He does not vastate the evil, still less cast them into hell, but that they themselves do this.

7711. *And there shall be thick darkness over the land of Egypt.* That this signifies all manner of privation of truth and good, is evident from the signification of thick darkness. In the Word throughout mention is made of darkness, and also at the same time of thick darkness, and then darkness is predicated of falsity, and thick darkness of evil with it. But the term by which thick darkness is expressed in this verse, signifies most dense darkness, by which in the internal sense are signified such falsities as spring from evil. Such falsities exist with those who have been of the church, and have lived a life of evil contrary to the precepts of faith which they have known. The evil from which those falsities spring, is against the church, against heaven, and against the Lord, thus diametrically against good and truth. This state is now described by thick
2 darkness. That in the Word both darkness and thick darkness are mentioned together — and that darkness then is the privation of truth, and thick darkness the privation both of truth and good, may be evident from the following passages — in Isaiah: *Therefore is judgment far from us, neither doth justice overtake us: we look for light and behold darkness; for brightness, but we walk in thick darkness. We grope for the wall like the blind, yea, we grope as they that have no eyes; we stumble at noonday as in the twilight; among them that are living we are as the dead* (lix. 9, 10). Judgment being far from us, and justice not

overtaking us, stands for there being neither truth nor good; that judgment is predicated of truth and justice of good, may be seen above (n. 2235, 3997); looking for light stands for truth, and looking for brightness for the good of truth, since the brightness or splendor of light is from good. That darkness here is opposed to light and judgment, thus to truth, and that thick darkness is opposed to brightness and justice, thus to good, is plain; therefore darkness stands for the privation of truth, and thick darkness for the privation both of truth and good. In Amos: *Shall not the day of Jehovah be darkness, and not light? and thick darkness and no brightness in it?* (v. 20) — where the meaning is similar. In Joel: *The day of Jehovah cometh . . . a day of darkness and thick darkness, a day of cloud and obscurity* (ii. 1, 2). In Zephaniah: 3 The day of Jehovah *is a day of wasting and desolation, a day of darkness and of thick darkness* (i. 15) — where darkness stands for the privation of truth, and thick darkness for the privation of truth and good; if thick darkness signified nothing more than darkness, it would be an empty repetition, which would be far from the Holy Word. It is common in the Word to find two expressions of one thing, one of which refers to truth, or falsity, the other to good, or evil. So in Isaiah: *He shall look unto the earth, and behold distress and darkness, the gloom of anguish; and in thick darkness they shall be driven away* (viii. 22). Dark- 4 ness also signifies ignorance of truth, such as is with the gentiles, and thick darkness the ignorance of good — as in Isaiah: *In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of thick darkness and out of darkness* (xxix. 18). Again: *If thou . . . satisfy the afflicted soul; then shall thy light rise in darkness, and thy thick darkness shall be as the noon day* (lviii. 10). That darkness means falsities may be seen above (n. 7688).

7712. *And one shall feel in the thick darkness.* That this signifies the density of falsity from evil, is evident from the signification of feeling in thick darkness, as that falsities from evil are so dense that nothing of truth and good can be known; but if it is sought, it is as if one feels or gropes in thick darkness, and stumbles and pushes in every direction; therefore in Isaiah thick darkness is called the thick darkness in which one is *driven* (viii. 22). Again it is thus described in the same prophet: *We walk in thick darkness. We grope for the wall like the blind, yea, we grope as they that have no eyes; we stumble at noon day as in the twilight; among them that are living we are as the dead* (lix. 9, 10).

7713. *And Moses stretched forth his hand toward heaven.* That this signifies the reign of truth Divine in heaven, may be seen above (n. 7710), where are the same words.

7714. *And there was a most dense darkness in all the land of Egypt.* That this signifies all manner of privation of truth and good, is evident from what was shown above (n. 7711).

7715. *Three days.* That this signifies a full state, is evident from the signification of three days, as a full state (see n. 2788, 4495). By a full state is meant an entire state from beginning to end; for every state has its beginning, its increase, and its fulness. This period is meant by a full state, and is signified by three days.

7716. *They saw not a man his brother.* That this signifies that they did not perceive the truth of any good, is evident from the signification of seeing, as understanding and perceiving (see n. 2150, 2325, 2807, 3764, 3863, 4403–4421, 4567, 4723, 5400); from the signification of a man, as truth (n. 3134); and from the signification of brother, as good (n. 2360, 3303, 3803, 3815, 4121, 5409, 5686, 5692, 6756), and of a man with his brother, as the good of truth (n. 3459). From this it is plain that by their not seeing a man his brother, is signified that they did not perceive the truth of any good.

7717. *Neither rose any from his place.* That this signifies that there was no elevation of mind, is evident from the signification of rising up, as elevation toward interiors, thus elevation of mind (see n. 2401, 2785, 2912, 2927, 3171, 3458, 3723, 4103, 4881, 6010), therefore their not rising up means that there was no elevation.

7718. *For three days.* This signifies a full state, as above (n. 7715).

7719. *But all the sons of Israel had light in their dwellings.* That this signifies that those who were of the spiritual church had enlightenment in their mind throughout, is evident from the representation of the sons of Israel, as those who are of the spiritual church (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); from the signification of light, as enlightenment, for the light which is from the Lord enlightens the understanding, inasmuch as in that light is intelligence and wisdom (n. 1521, 1524, 1619–1632, 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3339, 3636, 3643, 3993, 4302, 4408, 4413, 4415, 5400, 6608); and from the signification of dwellings, as all things of the mind; for by a house is signified the mind of man (n. 3538, 4973, 5023, 7353); and by bedchambers, its interiors (n. 7353); but dwellings signify all things that are of the mind. Also to dwell in the internal sense signifies to live (n. 1293, 3384, 3613, 4451, 6051); hence dwellings are where that is which is of the life, that is, where that is which is of intelligence and wisdom, which, as is known, are of the mind. In the other life also, in the dwellings or mansions of the angels there is light according to the intelligence and wisdom of their mind; and so far as they have light, so far they who are in the opposite, who are they that infest, have darkness.

7720. Verses 24–29. *And Pharaoh called unto Moses, and said, Go ye, serve Jehovah; only let your flock and your herd be stayed: let your little ones also go with you. And Moses said, Thou must also give into our hand sacri-*

*fices and burnt offerings, that we may sacrifice unto Jehovah our God. Our cattle also shall go with us; there shall not a hoof be left behind; for thereof we must take to serve Jehovah our God; and we know not with what we must serve Jehovah, until we come thither. But Jehovah made strong Pharaoh's heart, and he would not send them away. And Pharaoh said unto him, Get thee from me, take heed to thyself that thou see my face no more; for in the day thou seest my face thou shalt die. And Moses said, Thou hast spoken well; I will see thy face again no more.* "And Pharaoh called unto Moses" signifies the presence of the law Divine; "and said, Go ye, serve Jehovah" signifies that they should be released to worship the Lord their God; "only let your flock and your herd be stayed" signifies but not from good; "let your little ones also go with you" signifies that it was from truth. "And Moses said" signifies answer; "Thou must also give into our hand sacrifices and burnt offerings" signifies that they should release all things by which worship is to be performed; "that we may sacrifice unto Jehovah our God" signifies which is acceptable to the Lord. "Our cattle also shall go with us" signifies from the good of truth; "there shall not a hoof be left behind" signifies that not anything of truth from good shall be wanting; "for thereof we must take to serve Jehovah our God" signifies that from it the Lord must be worshipped; "and we know not with what we must serve Jehovah" signifies that it is unknown with what worship shall be performed; "until we come thither" signifies before they are removed from those who are in mere falsities from evil. "But Jehovah made strong Pharaoh's heart" signifies that they made themselves obstinate against the Divine; "and he would not send them away" signifies that they had no mind to release them. "And Pharaoh said unto him" signifies the wrath of anger then against truth Divine; "Get thee from me" signifies that they were not willing to know anything about it; "take heed to thyself that thou see my face no more" signifies that it did not enter into their mind; "for in the day thou seest my face thou shalt die" signifies that if it entered into the mind it would be extirpated. "And Moses said" signifies answer; "Thou hast spoken well" signifies that from truth it is so; "I will see thy face again no more" signifies that truth Divine will no longer enter into the mind.

7721. *And Pharaoh called unto Moses.* That this signifies the presence of the law Divine, is evident from the signification of calling to himself, as presence (see n. 6177, 7390, 7451); and from the representation of Moses, as the law Divine (n. 6723, 6752, 7014, 7382). By the presence of the law Divine with those who infest is meant, that they perceived whence the plagues came, here whence came the most dense falsity from evil, which is signified by the thick darkness. When the evil are devastated in the other life, it is given them often to perceive whence they have the evils of punishment, in order that they may know that the Divine is not the cause, but they themselves. Such is the case also frequently with those who are in hell, but at a time when they are in a quiet state; this is done for many reasons, principally that they may remember the evils which they had done in the world.

7722. *And said, Go ye, serve Jehovah.* This signifies that they should be released to worship the Lord their God, as above (n. 7658).

7723. *Only let your flock and your herd be stayed.* That this signifies but not from good, they were to worship the Lord, is evident from the signification of a flock, as interior good, and from that of a herd, as exterior good (see n. 5913, 6048).

7724. *Let your little ones also go with you.* That this signifies to worship from truth, is evident from the signification of little ones here, as truth; for by little ones [*infantem*] are meant boys, youths, young men, in a word sons, by whom are signified whatever is of intelligence, thus truths (see n. 7668); and from the signification of going with you, as that they were to be released to worship the Lord their God. But it must here be told what it is to worship the Lord from good, and what to worship from truth without good, as here signified by the flock and the herd that they should stay, and by the little ones that they should go. The most real worship is from good by truth, for the Lord is present in good. On the other hand worship from truth without good is not worship, but only an external ceremony and act, without any internal; for truth without good is merely of knowledge. To make this knowledge of faith, it must be conjoined to good, and then it passes into the internal man, and becomes faith. That faith without charity is not faith has been frequently shown above. Thus it is plain what is meant by worship from good, and what by worship from truth without good. By the good from which worship proceeds, is meant the good of life, which has been made spiritual by conjunction with truth; for spiritual good has its quality from truth, and truth has its essence from good, so that good is the soul of truth. Thus again it is plain what truth is without good — that it is like a body without a soul, thus like a corpse.

7725. *And Moses said.* That this signifies answer is manifest.

7726. *Thou must also give into our hand sacrifices and burnt offerings.* That this signifies that they shall release all things by which worship is to be performed, is evident from the signification of giving into the hand, as releasing, since by hand is signified power, and hence by giving into their hand is signified delivering up to their power, thus releasing; and from the signification of sacrifices and burnt offerings, as worship in general, thus the all of worship (see n. 923, 6905). Sacrifices and burnt offerings signify the all of worship because Divine worship was principally performed by sacrifices, as may be evident from the Books of Moses — see what has been before shown concerning sacrifices (n. 922, 923, 1128, 1343, 1823, 2165, 2180, 2187, 2776, 2784, 2805, 2807, 2812, 2818, 2830, 3519, 6905).

7727. *That we may sacrifice unto Jehovah our God.* That this signifies which is acceptable to the Lord, namely, worship, is evident from what goes before, that by sacrifices and burnt offerings is signified worship (n. 7726), and that by the flock and the herd of which the sacrifices were made, is signified the good from which worship is (n. 7723, 7724). Thus by offering sacrifices and burnt offerings to Jehovah, is signified worship from good, which is acceptable. That Jehovah in the Word is the Lord, may be seen above (n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6303, 6905, 6945, 6956).

7728. *Our cattle also shall go with us.* That this signifies worship from the good of truth, is evident from the signification of cattle, as the good of truth (see n. 6016, 6045). That to go with us means that thus there may be worship, namely, by sacrifices and burnt offerings, is plain.

7729. *There shall not a hoof be left behind.* That this signifies that not anything of truth from good shall be wanting, is evident from the signification of hoof, as truth from good — of which below; and from the signification of not being left behind, as not being wanting, namely, for the worship of the Lord. In the nearest internal sense, by a hoof not being left is signified that nothing at all shall be wanting, because the hoof is common to all beasts; but in the interior sense by hoof is signified truth in the last or ultimate degree, thus sensual truth, which is the lowest, and in the opposite sense falsity. That this is the signification of hoof is because by the foot is signified the natural, and by the sole of the foot the ultimate of the natural (see 2162, 3147, 3761, 3986, 4280, 4938–4952, 5327, 5328); and the like is signified by the hoof, for it is the sole of the foot of beasts. And since the ultimate of the natural is signified by hoof, as by the sole of the foot, the

truth is also signified which is the ultimate truth of the natural, for when the natural is spoken of, its truth and good are meant, or in the opposite sense its falsity and evil; of these it consists, and without them nothing would
2 be predicated of it. That by the hoof, especially of horses, is signified truth in the ultimate degree, thus sensual truth, and in the opposite sense falsity of the same degree, may be evident from the following passages — in Isaiah: *Whose arrows are sharp, and all His bows bent, the hoofs of His horses are counted as rock, His wheels as a whirlwind* (v. 28) — speaking of a devastating people; by arrows are signified doctrinals of falsity from which combat is waged, and by bows that doctrine (n. 2686, 2709); by horses intellectuals, here perverted (n. 2761, 2762, 3217, 5321, 6125, 6534). From this it is plain what is meant by the hoof of the horses — namely, falsity in the
3 ultimate degree. In Jeremiah: *At the noise of the stamping of the hoofs of his strong horses, the rushing of his chariot, at the rumbling of his wheels* (xlvii. 3) — speaking of a people devastating the Philistines; the stamping of the hoofs of the strong horses stands for the open combat of falsity against truth, a chariot for the doctrine of falsity. That chariot is doctrine both of truth and of
4 falsity, may be seen above (n. 5321, 5945). In Ezekiel: *By reason of the abundance of his horses, their dust shall cover thee; by reason of the noise of the horseman and of the wheel and of the chariot, thy walls shall be shaken. . . . With the hoofs of his horses shall he tread down all thy streets* (xxvi. 10, 11) — speaking of Nebuchadrezzar devastating Tyre; his horses stand for intellectuals perverted, as above, a horseman for what is of such an intellectual (n. 6534), the wheels of a chariot for falsities of doctrine, a chariot being doctrine, as above; streets stand for truths (n. 2336). Here it is plain that the hoofs of the horses are falsities. Unless there were such a signification in the words, why should it be said — *By reason of the*

*abundance of his horses, their dust shall cover thee; by reason of the noise of the horseman and of the wheel and of the chariot, thy walls shall be shaken. . . . With the hoofs of his horses shall he tread down all thy streets.* Without an interior sense would they be more than sounding words, when yet every expression in the Word has weight, because from the Divine? Again: *They shall spoil* 5
*the pride of Egypt, and all the multitude thereof shall be destroyed. I will destroy also every beast thereof from beside many waters, that the foot of man shall not trouble them any more, nor shall the hoof of a beast trouble them. Then will I make their waters clear, and cause their rivers to run like oil* (xxxii. 12–14). Neither would these words be understood, unless it were known what is meant by Egypt, by the foot of man and the hoof of beast, by the waters beside which the beast shall be destroyed and which the foot of man and the hoof of beast shall no more trouble, and which shall be made clear. The waters and rivers of Egypt are truths of knowledge; the hoof of a beast is falsity in the ultimate of the natural, which disturbs truth of knowledge. In Micah: *Arise and thresh,* 6
*O daughter of Zion, for I will make thy horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many peoples* (iv. 13). What these words mean, no one can know without the internal sense, thus unless it be known what is meant by threshing, by the daughter of Zion, by the horn which shall become as iron, by the hoof which shall become as brass, with which many peoples shall be beaten in pieces. The daughter of Zion is the celestial church (n. 2362); the horn is the power of truth from good (n. 2832); iron is natural truth which shall avail to destroy falsities (n. 425, 426); hoof is truth from good in the ultimate degree; brass is natural good which shall avail against evils (n. 425, 1551). And in Zechariah: *I will* 7
*raise up a shepherd in the land, he shall not visit those that are to be cut off, her that is of tender age he shall not seek,*

*and her that is broken he shall not heal . . . but he shall eat the flesh of the fat, and shall tear their hoofs in pieces* (xi. 16) — speaking of a foolish shepherd; to eat the flesh of the fat is to turn good into evil; to tear the hoofs in 8 pieces is to turn truth into falsity. How much the ancients excelled the people of the present day in intelligence, may be evident from this, that they knew to what things in heaven many things in the world corresponded, and hence what they signified; and this was not only known to those of the church, but also to those out of the church, as to the inhabitants of Greece, the most ancient of whom described things by significatives which at this day are called fabulous, because wholly unknown. That the ancient Sophi were in the knowledge of such things, is plain from this, that they described the origin of intelligence and wisdom by a winged horse, called Pegasus, who with his hoof broke open a fountain, at which were nine virgins, and this upon a hill; for they knew that by a horse was signified the intellectual, by his wings the spiritual, by hoofs truth of the ultimate degree, where is the origin of intelligence, by virgins the sciences, by hill unanimity, and in the spiritual sense charity. So in other myths. But such things at this day are among lost sciences.

7730. *For thereof we must take to serve Jehovah* [*our God*]. That this signifies that from that the Lord will be worshipped, is evident from the signification of serving, as worshipping. That Jehovah is the Lord, may be seen above (n. 7727).

7731. *And we know not with what we must serve Jehovah.* That this signifies that it is unknown with what worship shall be performed, is evident from the signification of serving Jehovah, as the worship of the Lord — as above (n. 7730).

7732. *Until we come thither.* That this signifies before they are removed who are in mere falsities from evil, is evident from this, that to come thither, or into the wilderness, is to be removed from the Egyptians, thus from those who are in mere falsities from evil, who are now signified by the Egyptians. That to go into the wilderness to sacrifice, is to be in a state removed from falsities, may be seen above (n. 6904).

7733. *But Jehovah made strong Pharaoh's heart.* This signifies that they made themselves obstinate against the Divine, as above (n. 7706).

7734. *And he would not send them away.* That this signifies that they had not the mind to release them, is evident from the signification of would not, as that they had not the mind; and from the signification of sending away, as releasing — as also above (n. 7707), where are like words.

7735. *And Pharaoh said unto him.* That this signifies the wrath of anger then against truth, is evident from the signification of saying, as wrath of anger, since it involves what follows, namely — Pharaoh said unto Moses, Get thee from me, take heed to thyself that thou see my face no more; for in the day thou seest my face thou shalt die — which are words of anger against truth Divine, that was represented by Moses.

7736. *Get thee from me.* That this signifies that they were not willing to know anything about it, namely, about truth Divine, is evident from the signification of, Get thee from me, as when said by the evil concerning truth Divine, that they were not willing to know anything about it, for they reject it.

7737. *Take heed to thyself that thou see my face no more.* That this signifies that it did not enter into their mind, is evident from the signification of seeing the face no more, as no longer entering into the mind, for by the face are signified the interiors (see n. 1999, 2434, 3527, 3631, 4066, 4796-4798, 5102, 5165, 5168, 5695), especially as to affections; thus by the face is signified the mind.

7738. *For in the day thou seest my face thou shalt die.*

That this signifies that if it entered into the mind, it would be extirpated, is evident from the signification of seeing the face, as entering into the mind — as just above (n. 7737); and from the signification of dying, as being extirpated. That Pharaoh now says that Moses should get away from him, and that if he saw his face he should die, is because now is described the state of those who infest in mere falsity from evil, which falsity is signified by thick darkness. The infernal, the more they are in falsities from evil, the more hate the truth, and at length to such a degree that they are not willing even to hear anything of truth. For truth is against falsity, and falsity is to them pleasant, because evil, from which is falsity, is the enjoyment of their life. Truth, therefore, because it is contrary to the pleasure and enjoyment of their life, they utterly reject from the mind; and if they hear it, they are tormented (n. 7519). For this reason, since they are in a state of falsity from evil, which is signified by thick darkness, they remove from themselves the truth Divine which is represented by Moses. This is why Pharaoh now said to Moses that he should get away from him and should see his face no more, and if he saw it, that he should die; and thus also Moses answered, Thou hast spoken well, I will see thy face again no more.

7739. *And Moses said* signifies answer, as is manifest.

7740. *Thou hast spoken well.* That this signifies that from truth it is so, is evident from the signification of speaking well or rightly, as that it is so; that it is from truth, is signified also by rightly (see n. 5434, 5437). By its being so from truth is meant, that they are now in the state to have no other will than to know nothing concerning truth Divine; and if it entered into the mind, they would cast it out, according to what was shown just above (n. 7738).

7741. *I will see thy face again no more.* That this signifies that it will no longer enter into the mind, is evident from the signification of not to see the face, as not to enter into the mind—according to what was said above (n. 7737, 7738).

## THE INHABITANTS AND SPIRITS OF THE EARTH MARS CONTINUED.

7742. At the close of the preceding chapter an account was given of a beautiful bird, which was seen and was at length turned into stone; and it was said that by that bird was represented the state of the inhabitants of Mars as to their celestial and spiritual love; in regard to which state and its change, it has been given to know what follows.

7743. That the inhabitants of Mars are in celestial love, has been already told. They are represented by an appearance of flame, gleaming beautifully with variegations of color, and also by a bird of similar coloring. That some at this day are beginning to withdraw from that celestial love, and only to love knowledges, and in them alone to place celestial life, was represented by that bird changed into stone; for by a bird is signified spiritual life; by being turned into stone the life of knowledges without love, which is no longer spiritual life, but a life cold as stone, into which nothing from heaven flows in. And their still believing that they are in the Lord, as those who are in the life of celestial love there, was signified and shown by the spirit who rose up and wished to take away the bird.

7743½. By the bird of stone were also represented inhabitants of that earth who change the life of their thoughts and affections by a strange method into almost no life; as to which I have seen and heard what now follows.

7744. There was a certain one above my head, who talked with me, and from the tone of his voice it was noticed that he was as in a state of sleep. Speaking in this state he asked several questions, and these so discreetly that he could not have asked them more discreetly if he had been awake. It was given to perceive that he was a subject through whom angels were speaking; and he in that state perceived what they spoke and uttered it, for he spoke nothing but what was true. If anything flowed in from another source, he admitted it indeed, but did not utter it. I questioned him concerning his state. He said that this state was to him a peaceful one, and that it was free from all anxiety as to the future; and that at the same time he was performing uses, whereby he had communication with heaven. It was told me that such in the Greatest Man have relation to the longitudinal sinus, which lies in the cerebrum between its two hemispheres, and is there in a quiet state, however the brain be disturbed on both sides.

7745. During my conversation with this spirit, some spirits betook themselves toward the front part of the head, where he was, and pressed upon him; whereupon he retired to one side and gave them place. The stranger spirits talked among themselves, but neither the spirits about me nor I understood what they said. I was instructed by angels that they were spirits from the earth Mars, who had the art of talking together in such way that the spirits present would neither understand nor perceive what they said. I wondered that such speech could be given, as all spirits have one speech, and all speech flows from thought, and this consists of ideas, which are in place of words in the spiritual world; and the ideas which are words, together with the thought itself before it becomes speaking thought, are plainly perceived in the other life. It was told me that those spirits by a certain method form ideas not intelligible to others, through the lips and face; and that at the moment when they are talking thereby with one another, they artfully withdraw their thoughts from others, being especially cautious that nothing of affection should manifest itself; for if anything of affection is perceived, then the thought would be open, since the thought flows from the affection. I was further instructed that inhabitants of the earth Mars who make celestial life to consist in knowledge alone and not in the life of love, have contrived such speech, yet not all of them; and that when they become spirits they retain it. These are they who were especially signified by the bird of stone; for to form speech by modifications of the countenance and evolutions of the lips with removal of the affections and withdrawing the thoughts from others, is to deprive speech of its soul and to make it like an image, and by degrees also to make themselves so.

7746. But though they suppose that their speech is not understood by others, yet angelic spirits perceive everything that they say; because no thought can be withheld from angelic spirits, as was also shown them by living experience. I was thinking of this, that the spirits of our earth are not affected with shame when they infest others, and this thought flowed into my mind from angelic spirits. The spirits of Mars then acknowledged that this was what they were talking about among themselves, and they were astonished. Many other things also which they both spoke and thought, were disclosed by an angelic spirit, howsoever they endeavored to withhold their thoughts from him.

7747. Afterward the spirits of Mars flowed from above into my face; the influx felt like a light rain falling in streaks, which was a sign that they were not in affection for truth and good, for that is represented by what is in streaks. They then spoke plainly with me, saying that the inhabitants of their earth so speak with one another. They were then told that this is evil, because thus they obstruct internals, and recede from them to externals, which also they deprive of their life; and especially because it is not sincere to speak so; for they who are sincere, do not wish to speak or even think anything which others may not know, yea, all others, and even the whole heaven. On the other hand they who are not willing that others should know what they speak, pass judgment on others, think ill of them and well of themselves, and at length contract such a habit that they think and speak ill even of the church, of heaven, yea, of the Lord Himself.

7748. It was said that those who love knowledges alone, and not a life according to knowledges, relate to the interior membrane of the skull; but that those who accustom themselves to speak without affection, and to draw the thought to themselves, and to withdraw it from others, relate to the same membrane, but when become bony; because from having some spiritual life they come to have none.

7749. Those who love knowledges alone, and not a life according to them, for the most part take glory to themselves therefrom, and seem to themselves to be wiser than others. Thus they love themselves and despise others, especially those who are in good, whom they regard as simple and unlearned. But the lot is inverted in the other life, where those who have seemed to themselves wise become foolish, and those who seemed simple are wise.

7750. Since by a bird of stone were represented those who are in knowledges alone, and not in the life of love, and thus have scarce any spiritual life, therefore here, by way of appendix, it is allowed to show that those only have spiritual life who are in heavenly love, and thence in knowledges; and that every love contains in it all power to know what belongs to that love. Take, for example, the animals of the earth, and also the animals or birds of heaven: they have the knowledge of all things of their love; their loves are to feed themselves, to dwell safely, to propagate offspring, to rear their young; wherefore they have all requisite knowledge for these purposes; for this is in those loves, and flows into them as into its own receptacles. This knowledge is in some cases so extraordinary that man cannot but be amazed at it; it is said to be inborn and is called instinct, but it is of the love in which

they are. If man were in his proper love, which is love to 2
God and to the neighbor, this being man's proper love by which he is distinguished from the beasts, then he would be not only in all requisite knowledge, but also in all intelligence and wisdom; neither would he have occasion to learn them, for they would flow in from heaven into those loves, that is, through heaven from the Divine. But since man is not in these, but in contrary loves, namely, in the love of self and the world, therefore he must needs be born into all ignorance and lack of skill; yet by Divine means he is brought to something of intelligence and wisdom, but still not actually into anything unless he removes the loves of self and of the world, and thus opens the way for love to
the Lord and love toward the neighbor. That love to the 3
Lord and love toward the neighbor have in them all intelligence and wisdom, may be evident from those who in the world have been in those loves, for when in the other life they come into heaven, they there know and understand such things as before they had never known. Yea, they think and speak there as the rest of the angels, such things as the ear has never heard, nor the mind known, which are ineffable. The reason is that those loves have in them the faculty of receiving such things.

7751. At the close of the following chapter some account will be given of the spirits and inhabitants of the planet Jupiter.

## CHAPTER ELEVENTH.

### THE DOCTRINE OF CHARITY.

7752. All things in the universe have reference to good and truth. What does not have reference to good and truth is not in Divine order; and what does not have reference to both together produces nothing. Good is that which produces, and truth is that by which it produces.

7753. This fact may illustrate how it is with spiritual good and truth, which are called charity and faith — namely, that all things of the church have reference to these, and what does not have such reference, has nothing of the church in it; also that what does not contain in itself both produces no fruit, that is, no good of charity or faith.

7754. For, that a thing may be produced, there must be two forces, one which is called active, another which is called passive; the one without the other brings forth nothing. Such forces or lives are charity and faith in the man of the church.

7755. The first thing of the church is good, the second is truth; or the first thing of the church is charity, and the second faith. For, the truth of the doctrine of faith is for the sake of the good of life; and that is the first, which is the end for the sake of which the second is.

7756. With the conjunction of good which is of charity, and truth which is of faith, in man, the case is this. The good which is of charity enters through the soul into man, but the truth which is of faith enters through the hearing; the former flows in immediately from the Lord, but the latter mediately through the Word. Hence the way by which the good of charity enters is called the internal way; and the way by which the truth of faith enters is called the external way. What enters by the internal way is not perceived, because it does not fall manifestly into sense; but what enters by the external way is perceived because it does fall manifestly into sense. For this reason everything of the church is attributed to faith. It is otherwise with those who are regenerated; they manifestly perceive the good of charity.

7757. The conjunction of the good of charity with the truth of faith is effected in the interiors of man. The good itself, which flows in from the Lord, adopts truth there, and appropriates it to itself, and thereby causes the good with man to be good, and the truth to be truth, or the charity to be charity, and the faith to be faith. Without that conjunction charity is not charity, but only natural goodness; neither is faith faith, but only the knowledge of such things as are of faith, and in some cases a persuasion that a thing is so, for the sake of procuring gain or honor.

7758. Truth when it is conjoined with good is no longer called truth, but good; so faith when it is conjoined with charity is no longer called faith, but charity; the reason is that man then wills and does the truth, and what he wills and does, this is called good.

7759. With respect to the conjunction of the good of charity with the truth of faith, this further may be said: This good acquires its quality from truth, and truth its essence from good. From this it follows that the quality of good is according to the truths with which it is conjoined. For this reason good becomes genuine if the truths with which it is conjoined are genuine. Genuine truths of faith can be given within the church, but not out of it, for within the church is the Word.

7760. Moreover the good of charity receives also its quality from the abundance of the truths of faith; likewise from the connection of one truth with another; thus is formed spiritual good with man.

7761. Distinction ought to be made with care between spiritual good and natural good. Spiritual good has its quality from the truths of faith, their abundance and connection, as was said; but natural good is connate, and also exists by accidental causes, as by misfortunes, diseases, and the like. Natural good saves no one, but spiritual good saves all. The reason is that the good which is formed by the truths of faith is a plane into which heaven can flow, that is, the Lord through heaven, and lead man, and withhold him from evil, and afterward elevate him into heaven, but natural good not so. By consequence they who are in natural good can be as easily carried away by falsity as by truth, if falsity only appears in the form of truth, and can be as easily led by evil as by good, if evil be only presented as good; they are like feathers in the wind.

7762. The confidence or trust which is said to be of faith and is called faith, is not spiritual confidence or trust, but natural. Spiritual confidence or trust has its essence and life from the good of love, but not from the truth of faith separate. The confidence of faith separate is dead; and therefore there cannot be true confidence with those who have led an evil life. The confidence also that salvation is given by the merit of the Lord, whatsoever the life has been, is not from truth.

## CHAPTER XI.

1. And Jehovah said unto Moses, Yet one plague more will I bring upon Pharaoh, and upon Egypt; afterward he will send you away hence: when he shall send you away altogether, driving he shall drive you out hence.

2. Speak now in the ears of the people, and let them ask every man of his companion, and every woman of her companion, vessels of silver and vessels of gold.

3. And Jehovah gave the people favor in the eyes* of

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* Here *auribus*, but *oculis* in 7771.

the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the eyes of Pharaoh's servants, and in the eyes of the people.

4. And Moses said, Thus saith Jehovah, About midnight will I go out into the midst of Egypt.

5. And every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh about to sit upon his throne, even unto the firstborn of the maidservant that is behind the millstones; and every firstborn of beast.

6. And there shall be a great cry throughout all the land of Egypt, such as there hath been none like it, nor shall be like it any more.

7. But against any of the sons of Israel shall not a dog move his tongue, against man or beast; that ye may know, that Jehovah doth put a difference between the Egyptians and Israel.

8. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that is at thy feet: and thereafter I will go out. And he went out from Pharaoh in heat of anger.

9. And Jehovah said unto Moses, Pharaoh will not hearken unto you: that My wonders may be multiplied in the land of Egypt.

10. And Moses and Aaron did all these wonders before Pharaoh: and Jehovah made strong the heart of Pharaoh, and he did not send away the sons of Israel out of his land.

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7763. The subject of this chapter in the internal sense is the damnation of faith separate from charity, which is signified by the firstborn of Egypt which were given over to death at midnight; and also the knowledges of truth and good to be transferred to those who are of the spiritual church, which knowledges are signified by the vessels of silver and of gold that the sons of Israel were to borrow of the Egyptians.

## INTERNAL SENSE.

7764. Verses 1–3. *And Jehovah said unto Moses, Yet one plague more will I bring upon Pharaoh, and upon Egypt; afterward he will send you away hence: when he shall send you away altogether, driving he shall drive you out hence. Speak now in the ears of the people, and let them ask every man of his companion, and every woman of her companion, vessels of silver and vessels of gold. And Jehovah gave the people favor in the eyes of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the eyes of Pharaoh's servants, and in the eyes of the people.* "And Jehovah said unto Moses" signifies instruction; "Yet one plague more will I bring upon Pharaoh, and upon Egypt" signifies the end of vastation, which is damnation; "afterward he will send you away hence" signifies that then they will be released; "when he shall send you away altogether, driving he shall drive you out hence," signifies that they will release utterly, and will hold in aversion and shun their presence. "Speak now in the ears of the people" signifies information and obedience; "and let them ask every man of his companion, and every woman of her companion, vessels of silver and vessels of gold" signifies that the knowledges of truth and good taken away from the evil, who have been of the church, will be bestowed upon the good who are of it. "And Jehovah gave the people favor in the eyes of the Egyptians" signifies the fear of those who are in evils on account of those who are of the spiritual church, by reason of the plagues. "Moreover the man Moses was very great in the land of Egypt" signifies respect for truth Divine now; "in the eyes of Pharaoh's servants, and in the eyes of the people" signifies with those there who were in subordination.

7765. *And Jehovah said unto Moses.* This signifies instruction (see n. 7186, 7267, 7304, 7380).

7766. *Yet one plague more will I bring upon Pharaoh, and upon Egypt.* That this signifies the end of vastation, which is damnation, is evident from the signification of yet one plague more, as the last of vastation. That by the plagues brought upon Egypt are signified successive states of vastation, is plain from the explication of those that precede; that the last is damnation, namely, of faith separate from charity, will be plain from what follows; for by the firstborn given to death in Egypt, is signified the damnation of that faith, by death the damnation itself, and by the firstborn, faith. Faith is said to be damned, when the things of faith are applied to favor falsities and evils, and when they favor these, they pass over to their side, and become the means of confirming them. This is the case with those who both in doctrine and in life separate faith from charity; but with these there is no faith, there is only the knowledge of such things as are of faith, which knowledge is by them called faith. This is meant by faith damned. Moreover the subjects themselves, in whom the things of faith have been adjoined to falsities and evils, after vastations are in damnation. The damnation is made sensible by the putrid and offensive stench which exhales from them, more than from those who have not been possessed of the things of faith. This is the case both in general and in particular: in general, if any evil spirit approaches a heavenly society where there is charity, the stench from him is plainly perceived; in like manner in particular where there had been such things as are of heaven, that is, such as are of faith, and in the same subject also such things as are of hell. From this it is now plain that by yet one plague more which shall be brought upon Pharaoh and upon Egypt, is signified the last of vastation, which is damnation; for by Pharaoh are represented those who infested, and who here are condemned; and by Egypt is signified the natural mind (n. 5276, 5278, 5280, 5288, 5301, 6147, 6252).

7767. *Afterward he shall send you away hence.* That this signifies that then they will be released, is evident from the signification of sending away, as releasing — as frequently shown above.

7768. *When he shall send you away altogether, driving he shall drive you out hence.* That this signifies that they will release utterly and will hold in aversion and shun their presence, is evident from the signification of sending away altogether, as releasing utterly; and from the signification of, driving he shall drive out, as holding in aversion and shunning those who are of the spiritual church, whom they infested; for he who holds in aversion the presence of any one, shuns also his presence, and likewise drives him away from him. That they now hold in aversion and shun those who are of the spiritual church, is because the good and truth which flow in, now torment them. The case is like that of painful ulcers which do not endure even the touch of warm water or a breath of air; or as an injured eye which cannot bear even the mild rays of the sun. So the natural mind of those who infest is now such a sore; for after they have been vastated, that is, after what they have held as of faith has been rejected, they then feel pain at the least breath of good and truth, whence comes aversion.

7769. *Speak now in the ears of the people.* That this signifies information and obedience, is evident from the signification of speaking, as here information, for Jehovah now speaks what the sons of Israel were to do when they should depart from Egypt. Obedience is signified by speaking in the ears, for the ears correspond to obedience, and hence signify it (see n. 2542, 3869, 4551, 4652–4660).

7770. *And let them ask every man of his companion, and every woman of her companion, vessels of silver and vessels of gold.* That this signifies that the knowledges of truth and good, taken away from the evil who have been of the church, will be bestowed upon the good who are of it, is evident from the signification of vessels of silver and vessels of gold, as knowledges of truth and good. That silver is truth, and gold good, may be seen above (n. 1551, 1552, 2954, 5658, 6112), and that vessels are knowledges (n. 3068, 3079). Knowledges are called vessels of truth and good, because they contain them. It is believed that knowledges of truth and good are the very truths and goods of faith, but they are not. Affections for truth and good are what constitute faith, and these flow into knowledges, as into their vessels. That to ask those things of the Egyptians means to take them away and bestow them upon themselves, is plain; hence in a previous chapter (iii.) it is said that they should spoil the Egyptians (verse 22); and in the chapter which follows (xii.), that they took away from or spoiled them. It is said that every man shall ask of his companion and every woman of her companion, because man has reference to truth and woman to good and also signify them. For the explanation of this, 2 see above (chap. iii. 22, n. 6914–6917), from which it may be evident that the very knowledges of truth and good which have been possessed by those of the church who have known the arcana of faith and yet have lived a life of evil, are transferred to those who are of the spiritual church. How that transfer is effected, may be seen above (n. 6914). These things are signified by the Lord's words in Matthew: The Lord said of him who went away and hid his talent in the earth, *Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye the unprofitable servant into the outer darkness* (xxv. 28–30; and Luke xix. 24–26). In like manner again: *Whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath* (xiii. 12; and Mark iv. 24, 25). The reason is that knowledges of good and 3

truth with the evil are applied to evil uses; and knowledges of good and truth with the good are applied to good uses; the knowledges are the same, but the application to uses constitutes their quality with every one. They are like worldly riches, which with one are dispensed for good uses, with another for evil uses; hence riches with every one are of a quality such as that of the uses for which they are dispensed. From this it is also plain that the same knowledges, like the same riches, which the evil had possessed, may be with the good and serve for good uses. From this it may now be evident what is represented by the command that the sons of Israel should borrow of the Egyptians vessels of silver and vessels of gold, and thus rob and despoil them: such plundering or despoiling would never have been commanded by Jehovah, unless it
4 had represented such things in the spiritual world. Similar to this is what is written in Isaiah: At length the *merchandise* of Tyre, *and her* meretricious *hire, shall be holiness to Jehovah: it shall not be stored up nor laid away; for her merchandise shall be for them that dwell before Jehovah, to eat till satisfied and for stately covering* (xxiii. 18) — speaking of Tyre, by which are signified knowledges of good and truth (n. 1201); merchandise and meretricious hire are knowledges applied to evil uses; that they should be given to the good who would apply them to good uses, is signified by her merchandise being for them who dwell before Jehovah, to eat till satisfied, and
5 for stately covering. Also in Micah: *Arise and thresh, O daughter of Zion: for I will make thy horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many peoples: and I have devoted their gain unto Jehovah, and their substance unto the Lord of the whole earth* (iv. 13). Beating in pieces many peoples stands for devastating them; the gain which is devoted to Jehovah and to the Lord of the whole earth means the knowledges of truth and good. A similar meaning is involved in David's sancti-

fying to Jehovah the silver and the gold which he had taken from the nations which he subdued, from the Syrians, from Moab, from the children of Ammon, from the Philistines, from Amalek, and from the spoil of Hadadezar (2 Sam. viii. 11, 12), and in Solomon's putting the things that his father had dedicated among the treasures of the house of Jehovah (1 Kings vii. 51).

7771. *And Jehovah gave the people favor in the eyes of the Egyptians.* That this signifies the fear of those who are in evils on account of those who are of the spiritual church, by reason of the plagues, is evident from what was explained above (n. 6914), where like words occur.

7772. *Moreover the man Moses was very great in the land of Egypt.* That this signifies respect for truth Divine now, is evident from the representation of Moses, as truth Divine — of which frequently above; from the signification of very great, as respect, here respect from fear, inasmuch as the evil in hell have no other respect for the Divine than that of fear — that very great means respect, is manifest, for it is said, in the eyes of Pharaoh's servants, and in the eyes of the people; and from the signification of the land of Egypt, as the natural mind (see n. 5276, 5278, 5280, 5288, 5301, 6147, 6252). Hence it is plain that by the man Moses was very great in the land of Egypt, is signified respect for truth Divine in the mind, namely, of those who infest.

7773. *In the eyes of Pharaoh's servants, and in the eyes of the people.* That this signifies among those who were there in subordination, is evident from the signification of servants and people, as those who are subordinate; for by Pharaoh are represented the chief ones who infested, under whom the rest were subordinate. The subordinate are signified because among the evil as well as among the good, or in hell as in heaven, there is a form of government, that is, there is rule, and there is subordination, without which society would have no coherence. But the subordination in heaven is altogether different from the subordination in hell. In heaven all are as equals, for one loves another as brother loves brother; nevertheless one prefers another to himself as he excels in intelligence and wisdom. The very love of good and truth causes every one, as it were of himself, to subordinate himself to those who are superior to him in wisdom of good and intelligence of truth. But the subordination in hell is the subordination of dominion, and hence of severity; for he who rules is severe toward those who do not favor his every wish; and every one holds another as an enemy, yet outwardly as a friend, for the sake of leaguing together against the violence of others. This leaguing together is like that of robbers. They who are subordinate continually aspire at dominion, and also frequently break forth in revolt. In such case the state there is lamentable, for then follow severities and cruelties; and this happens by turn and turn. From this it may be evident how the case is with subordinations in the other life.

7774. Verses 4–8. *And Moses said, Thus saith Jehovah, About midnight will I go out into the midst of Egypt. And every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh about to sit upon his throne, even unto the firstborn of the maidservant that is behind the millstones; and every firstborn of beast. And there shall be a great cry throughout all the land of Egypt, such as there hath been none like it, nor shall be like it any more. But against any of the sons of Israel shall not a dog move his tongue, against man or beast; that ye may know, that Jehovah doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that is at thy feet: and thereafter I will go out. And he went out from Pharaoh in heat of anger.* "And Moses said, Thus saith Jehovah" signifies instruction; "About midnight" signifies when the devastation is complete; "will I go out into the midst of Egypt" signifies the presence of the Divine everywhere then. "And every firstborn in the land of Egypt shall die" signifies the condemnation of faith separate from charity then; "from the firstborn of Pharaoh about to sit upon his throne" signifies the falsified truths of faith which are in the first place; "even to the firstborn of the maidservant that is behind the millstones" signifies the falsified truths of faith which are in the last place; "and every firstborn of beast" signifies the adulterated goods of faith. "And there shall be a great cry throughout all the land of Egypt" signifies interior lamentation; "such as there hath been none like it, nor shall be like it any more" signifies that the state was such that there could not be any like it. "But against any of the sons of Israel shall not a dog move his tongue" signifies that among those who were of the spiritual church there should not be the least of damnation and lamentation; "against man or beast" signifies neither as to truth nor as to good; "that ye may know, that Jehovah doth put a difference between the Egyptians and Israel" signifies that it may be known what is the nature of the difference between those who are in evil and those who are in good. "And all these thy servants shall come down unto me" signifies those who are subordinate; "and bow down themselves unto me" signifies respect from fear for truth Divine; "saying, Get thee out, and all the people that is at thy feet" signifies supplication that they may depart from those who are in truth from the Divine, from highest to lowest; "and thereafter I will go out" signifies that truth Divine will depart. "And he went out from Pharaoh in heat of anger" signifies the sudden withdrawal of the presence of truth Divine from those who are about to be condemned.

7775. *And Moses said, Thus saith Jehovah.* This signifies instruction (see above, n. 7765).

7776. *About midnight.* That this signifies when the devastation is complete, is evident from the signification of midnight, as when thick darkness is most dense, that is, when there is mere falsity; for night signifies a state of falsity (n. 2353, 6000), its middle means the fullest state; thus midnight is complete devastation.

7777. *Will I go out into the midst of Egypt.* That this signifies the presence of the Divine everywhere then, is evident from the signification of going out into the midst, when it is said of Jehovah, as the presence of the Divine. Everywhere is signified by the midst, when it is predicated of land; for to go out through the midst of Egypt, means into every part.

7778. *And every firstborn in the land of Egypt shall die.* That this signifies the condemnation of faith separate from charity, is evident from the signification of dying, as damnation (see n. 5407, 6119); and from the signification of firstborn, as the faith of the church by which is charity (n. 352, 2435, 6344, 7035); but the firstborn in the land of Egypt is faith without charity — of which above (n. 7766).
2 As to faith without charity, more must be said. Faith without charity is not faith, but only knowledge of such things as are of faith; for the truths of faith have respect to charity as their ultimate end, and afterward proceed from charity as from their first end. For this reason it is manifest that those things which are of faith are not given with those who are not in charity, and yet it is well known that knowledge of the truths of faith is given with them. This knowledge is what by them is called faith. And when the knowledges of the truth and good of faith are applied by them to confirm falsities and evils, then the truths and goods of faith no longer remain with them, for they attach themselves to falsities and evils which they serve, inasmuch as then those very falsities and evils which they confirm
3 are beheld in them. Those things which are of genuine faith look upward to heaven and to the Lord, but those things which are of faith separate from charity look down-

ward, and when they confirm evils and falsities they look to hell. Thus also it is plain that faith separate from charity is not faith. From these things it may be evident what is meant by the condemnation of faith separate from charity, namely, that it is the condemnation of the falsified truth and adulterated good of faith; for truth when it is falsified is no longer truth but falsity, and good when adulterated is no longer good but evil; and faith itself is no longer the faith of truth and good, but of falsity and evil, howsoever it appears and sounds in the external form. And — what is an arcanum — the quality of every one's faith is according to the quality of his life. If therefore the life is condemned, so also is the faith; for it is the faith of falsity when the life is a life of evil. That this is so, does not appear in the world, but it is manifested in the other life; as when the evil there are deprived of the knowledge of truth and good, then the falsities from evils, which had lain hidden in them, come forth. With some of the evil 4
there is a persuasion that the truth of faith is truth, which persuasion is also supposed to be faith, but is not faith; for it is impressed from this end, that it may serve as a means of securing gain, honors, and reputation. Those truths, so long as they serve as means, are loved for the sake of the end, which is evil; but when they are no longer so serviceable, they are relinquished, yea they are regarded as falsities. This persuasion is what is called persuasive faith, and is what is meant by the words of the Lord in Matthew: *Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many mighty works? And then will I confess unto them, I knew you not: depart from Me, ye that work iniquity* (vii. 22, 23). The same faith is also meant by the lamps without oil with the five foolish virgins, who also said, *Lord, Lord, open to us. But He answered and said, Verily I say unto you, I know you not* (Matt. xxv. 11, 12). By lamps are signified

the truths of faith, and by oil the good of charity; thus by lamps without oil, the truths of faith without the good of charity.

7779. *From the firstborn of Pharaoh about to sit upon his throne.* That this signifies the falsified truths of faith which are in the first place, is evident from the signification of firstborn, as faith (see n. 352, 2435, 6344, 7035); from the representation of Pharaoh, as knowledge in general perverting the truths of the church (n. 6015, 6651, 6679, 6683, 6692)—thus the firstborn of Pharaoh is the faith of such [as so use knowledge], consequently the faith of the falsified truths of faith; and from the signification of throne, as the reign of truth, and in the opposite sense, the reign of falsity (see n. 5313). That the falsified truths of faith which are in the first place are meant by the firstborn of Pharaoh about to sit upon his throne, is plain from this, that it is said, even to the firstborn of the maidservant that is behind the millstones, by which are signified the falsified truths of faith which are in the last place; and moreover the son of a king is what comes first, because a
2 king is the head. Falsified truths in the first place are those which are acknowledged for essentials, such as these—that faith saves howsoever a man has lived, that it saves man in the last hour of his life, and that then he is pure from sins, thus that sins are wiped away in a moment, like the uncleanness of the hands by water; which insist that there is faith without charity, and that as to man's salvation the life effects nothing, also that a man devil can in a moment be made an angel of God. Such and the like are falsified truths in the first place. Those which are thence next derived are in the second place. Those which are remotely derived are in the last place. For there are ample derivations of every truth and in a long series, some of which enter directly, some indirectly, those which only touch
3 being the last. That such and the like are falsified truths of faith, is very manifest; for who does not know, if he

thinks justly, that the life of faith causes man to be spiritual, but not faith except so far as it is implanted in the life. The life of man is his love, and what he loves he wills and intends, and what he wills and intends, he does. This is the being of man, but not what he knows and thinks and does not will. This being of man cannot in any wise be changed into another being by thinking about mediation and salvation, but by regeneration anew, which is being effected during a great part of his life; for he must be conceived, born, and grown up anew; and this is not effected
by thinking and speaking, but by willing and acting. These 4
things are said, because by the firstborn of Pharaoh and the firstborn of the Egyptians is signified faith separate from charity, which has been shown in what precedes, not to be faith, but the knowledge of such things as are of faith. The firstborn of the Egyptians represented that faith, because the Egyptians were versed in the knowledge of the rituals of the church above the rest who constituted the representative church after the time of the flood (see n. 4749, 4964, 4966, 6004). At that time all rites were representative of the spiritual things which are in heaven. The Egyptians had more knowledge of these things than others had, but in process of time they began to love the knowledge alone, and then, in like manner as is done at this day, to make everything of the church to consist in the knowledge of such things as are of the church, and no longer in the life of charity. Thus they inverted the whole order of the church, which being inverted, the truths which are called truths of faith could not but be falsified; for the truths which are applied contrary to Divine order, as is the case when they are applied to evils, and among the Egyptians to magic, are no longer truths with them, but become falsities from the evils to which they are applied.
To illustrate this by the worship of a calf among the Egyp- 5
tians: they knew what a calf represented, namely, the good of charity. So long as they knew this and thought this,

when they saw calves or when they prepared calves in feasts of charity such as the ancients held, and afterward when calves were applied in sacrifices, they then thought sanely and together with angels in heaven, to whom a calf is the good of charity. But when they began to make calves of gold, and to place them in their temples and worship them, they then thought insanely and together with infernal spirits; thus they inverted a true representative into a false representative.

7780. *Even unto the firstborn of the maidservant that is behind the millstones.* That this signifies the falsified truths of faith which are in the last place, is evident from the signification of firstborn, as faith—of which just above (n. 7779), and because it is faith, it is truth in the complex, since truth is of faith because it is to be believed; and from the signification of maidservant, as the exterior affection for truth, or affection for knowledges (n. 1895, 2567, 3835, 3849). But a maidservant behind the millstones is the most external affection for knowledges, for by behind the millstones is signified what is in the last place. It is said behind the millstones because a millstone is predicated of those things which are of faith; for corn by millstones is ground into flour, and is thus prepared for bread, and by flour is signified truth from which is good, and by bread that very good which is thence. Thus to sit at the millstones is to learn and be imbued with such things as may be serviceable to faith, and by faith to charity. For this reason the ancients, when they described the first rudiments of the doctrine of faith, described them by sitting at the millstones, and the things which were still more rudimentary by sitting behind the millstones. Because of such signification the Lord, where He teaches concerning the last time of the church, says: *Two women shall be grinding at the mill, the one shall be taken and the other left* (Matt. xxiv. 41), which would never have been said, unless a mill had signified those things which are of faith.

What a mill and grinding mean in the internal sense, may be seen above (n. 4335). As to the truths of faith which are in the first place and those which are in the last, it is to be known that those truths of faith which immediately proceed from the good of charity are what are in the first place, for they are goods in form; but the truths which are in the last place are naked truths; for when truths are successively derived, they recede at each step from good, and at length become naked truths. Such truths are signified by maidservants behind the millstones.

7781. *And every firstborn of beast.* That this signifies the adulterated goods of faith, is evident from the signification of firstborn, as faith; and from the signification of beast, as affections for good and in the opposite sense affections for evil (see n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 2179, 2180, 3519, 5198). That beasts have this signification is from representatives in the other life (n. 3218). Therefore also such things were signified by them in sacrifices (n. 2180, 2805, 2807, 2830, 3519). As beasts had this signification, therefore by the firstborn of beast is signified the good of truth, in this case adulterated, because belonging to the Egyptians, who perverted all truths and goods by applications to evil uses.

7782. *And there shall be a great cry throughout all the land of Egypt.* That this signifies interior lamentation, is evident from the signification of a cry — here made on account of the dead firstborn, in the internal sense on account of damnation — as lamentation. A great cry is interior lamentation, because the greater the lamentation is, the more interior it is.

7783. *Such as there hath been none like it, nor shall be like it any more.* That this signifies that the state was such that there could not be any like it, may be evident from what has been explained above (n. 7649, 7686).

7784. *But against any of the sons of Israel shall not a dog move his tongue.* That this signifies that among those

who are of the spiritual church there shall not be the least of condemnation and lamentation, is evident from the representation of the sons of Israel, as those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of a dog not moving his tongue, as that there shall not be the least of condemnation and lamentation; for it is opposed to the great cry which shall be in the land of Egypt, which is interior lamentation (n. 7782), and this on account of
2 the damnation signified by the death of the firstborn. By those who are of the spiritual church — that is, who are in the good of that church — not having the least of condemnation, is not to be understood that they are without any evil, but that they are withheld from evil in good by the Lord. Their proprium is nothing but what is evil and condemned; but the proprium of the Lord which they receive is good, consequently without any condemnation. Thus it is meant that there is nothing of condemnation to
3 those who are in the Lord. It is said that a dog shall not move his tongue, on account of the signification of a dog. A dog signifies the lowest of all, or those who are of menial position in the church, likewise those who are out of the church, also those who prate much about the things of the church and understand little; and in the opposite sense, those who are altogether out of the faith of the church and treat with contumely the things of faith. That dogs signify those who are out of the church, is evident in Matthew: Jesus said unto the woman who was a Greek, a Syrophœnician, *It is not meet to take the children's bread and cast it to the dogs. But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt;* and her daughter* was healed (xv. 26–28 and Mark vii. 27, 28) — where by children are meant those

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* The Latin has "the woman."

who are within the church, and by dogs those who are
without. The same is signified by the dogs which licked
the sores of Lazarus (Luke xvi. 21); for by the rich man
there, in the internal sense, is meant one who is within the
church and hence abounds in spiritual riches, which are the
knowledges of truth and good. Dogs stand for those who 4
within the church are in the lowest place, who prate much
about the things of the church and understand little, and
in the opposite sense, those who treat with contumely the
things of faith, in Isaiah: *His watchmen are all blind, they
do not know; they are all dumb dogs, they cannot bark;
dreaming, lying down, loving to slumber* (lvi. 10); and in
David: *They make a noise like a dog, and go round about
the city. Behold, they belch out with their mouth; swords
are in their lips* (Psalm lix. 6, 7, 14). Again: *That thou
mayest dip thy foot in blood, that the tongue of thy dogs
[may have its portion]* (Psalm lxviii. 23). And in Matthew:
*Give not that which is holy unto the dogs, neither
cast your pearls before the swine, lest haply they trample
them under their feet, and turn and rend you* (vii. 6).
For this reason the vilest of all things, which was to be
cast away, is signified by a dead dog (1 Sam. xxiv. 14:
2 Sam. ix. 8; xvi. 9).

7785. *Against man or beast.* That this signifies neither as to truth nor as to good, is evident from the signification of man, as truth (see n. 3134); and from the signification of beast, as affection for good, thus good — of which just above (n. 7781).

7786. *That ye may know, that Jehovah doth put a difference between the Egyptians and Israel.* That this signifies that it may be known what is the difference between those who are in evil and those who are in good, is evident from the signification of knowing, as that a thing be known; also from the representation of the Egyptians, as those who are in evil — by the Egyptians were before signified those who are in falsity, but now, after they have been vastated as to the truths of the church which they knew, they signify those who are in evil, since by the death of the firstborn is signified damnation, which is a state of evil; and from the representation of the sons of Israel, as those who are of the spiritual church (see above, n. 7784), thus who are in good; for they who are of the spiritual church are led by faith to charity, thus by truth to good.

7787. *And all these thy servants shall come down unto me.* That this signifies those who are subordinate, is evident from the signification of Pharaoh's servants, as those who are subordinate (see above, n. 7773).

7788. *And bow down themselves unto me.* That this signifies respect from fear for truth Divine, is evident from the representation of Moses, as truth Divine — of which frequently above; and from the signification of bowing down themselves, as humiliation, but here, because it is said of those who are in evil, it is respect from fear. It is said respect from fear, because the evil have not any respect for truth Divine, not even for the Divine Itself, but what they derive from fear; for they who are in hell love only themselves, and those who love only themselves have no respect for another, since all respect for others, even for the Divine Itself, they turn to themselves. Where love is, there is respect; where love is not, there is no respect except what is from fear. For this reason the evil in the other life undergo punishments, till at length they have no longing to rise up against the good and infest them; for they are deterred from doing evil by no other means than by the fear of punishments.

7789. *Saying, Get thee out, and all the people that is at thy feet.* That this signifies supplication that they may depart who are in truth from the Divine, from highest to lowest, is evident from the signification of getting out, as departing; from the representation of Moses, who is here meant by thee, as truth Divine; from the signification of people, as those who are in truth from the Divine — for by the sons of Israel, who are here meant by the people, are represented those who are of the spiritual church, thus who are in the truth of good and in the good of truth, here those who are in truth from the Divine, because it is said, the people who are at thy feet, by Moses being represented truth Divine; and from the signification of at thy feet, as those who are beneath, thus who are subordinate. For the feet signify inferior things because natural things, for the natural world is beneath the spiritual world — that the feet signify natural things may be seen above (n. 2162, 3761, 3986, 4280, 4938–4952); for this reason it is said, the people who are at thy feet. From the highest to the lowest is also signified, by Moses the highest, because truth Divine, by the people at his feet, all those who are in truth from the Divine.

7790. *And thereafter I will go out.* That this signifies that truth Divine will depart, is evident from the signification of going out, as departing; and from the representation of Moses, as truth Divine. These things signify that from those who have infested the upright, when they are condemned, all truth Divine departs; for then they are in the state of their evil, and evil rejects and extinguishes all truth Divine. Heretofore, previous to their condemnation, they were acquainted indeed with the truths of faith, and yet they had not truths in themselves; for truths were then in their mouth, but not in the heart. Wherefore, when they are vastated as to those truths, evil remains, and then also the falsity of evil comes forth to view which had lain hidden in them; for though they had professed truths, yet they were not in truths but in falsities. The very profession of truth moreover did not descend from its own origin, namely, from good, but from evil; for in their case it was for the sake of gain, honors, and reputation, thus for the sake of themselves and the world. The truths which descend from such an origin adhere on the surface, and so when they are in vastation, they fall off as scales, and when they fall off, they leave places noisome and putrid from the falsities which exhale from the evils there. Such is the lot of those who have known the truths of faith, and yet have lived contrary to them —according to the Lord's words in Luke: *That servant, which knoweth his Lord's will, and maketh not ready, nor doeth His will, shall be beaten with many stripes; but he that knoweth not, though he doeth things worthy of stripes, shall be beaten with few* (xii. 47, 48).

7791. *And he went out from Pharaoh in heat of anger.* That this signifies the sudden withdrawal of the presence of truth Divine from those about to be condemned, is evident from the signification of going out, as departing, here being suddenly withdrawn, because it is said in heat of anger — in the end also, when condemnation takes place, there is a sudden withdrawal, for, when they begin to hold truth Divine in aversion, also to fear it and at length to feel horror at its presence, they suddenly withdraw from it; from the representation of Moses, as truth Divine —of which frequently above; from the representation of Pharaoh, as they who infested those of the spiritual church — of which also frequently above — but in the present case those who are about to be condemned, for damnation is signified by the firstborn being given over to death (see n. 7778); and from the signification of heat of anger, as repugnance and aversion (see n. 3614, 5034, 5798), and when attributed to the Divine, as here to the Divine truth which is represented by Moses, it is not meant that the Divine turns itself away, but that they who are in evil turn themselves away (see n. 5798). Heat is predicated of falsity, and anger of evil (n. 3614).

7792. Verses 9, 10. *And Jehovah said unto Moses, Pharaoh will not hearken unto you: that My wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh: and Jehovah made strong the heart of Pharaoh, and he did not send away* *the sons of Israel out of his land.* "And Jehovah said unto Moses" signifies information; "Pharaoh will not hearken unto you" signifies non-obedience; "that My wonders may be multiplied in the land of Egypt" signifies that they may be confirmed that they were in no faith, but in evil. "And Moses and Aaron did all these wonders before Pharaoh" signifies that those vastations, and confirmations thereby that they were in evil, were effected by truth proceeding from the Divine; "and Jehovah made strong the heart of Pharaoh" signifies that they made themselves obstinate; "and he did not send away the sons of Israel out of his land" signifies that they did not release those who were of the spiritual church.

7793. *And Jehovah said unto Moses.* That this signifies information, is evident from the signification of saying, when it is said beforehand by Jehovah what shall be done, as information.

7794. *Pharaoh will not hearken unto you.* That this signifies non-obedience, is evident from the signification of hearkening, as obedience (n. 2542, 3869, 4652–4660, 5017, 7216); and from the representation of Pharaoh, as those who have infested the upright in the other life, and who are now about to be condemned.

7795. *That My wonders may be multiplied in the land of Egypt.* That this signifies that it may be confirmed that they were in no faith, but in evil, is evident from the signification of the wonders and signs which were done in Egypt, as vastations and confirmations thereby that they were in evil (n. 7633); for those wonders signified so many degrees of the vastation of those who within the church were in the knowledge of such things as are of faith and yet lived wickedly, and since these are they who infest the upright in the other life, it is their state now which is here signified (n. 7465). By those wonders being multiplied are signified the successive degrees of their states. The reason why there are so many degrees, is, that the evil may be

confirmed that they are in evil, and also that the good may be enlightened concerning the state of those within the church who have lived wickedly (n. 7633). Except for these reasons, the evil might be condemned and let down into hell without so many successive changes of states.
2 That the evil before they are condemned and let down into hell undergo so many states, is altogether unknown in the world. It is believed that man is at once either condemned or saved, and that this is effected without any process; but the case is otherwise. Justice reigns there, and no one is condemned until he himself knows, and by interior conviction, that he is in evil and that it is impossible for him to be in heaven. His own evils are also laid open to him, according to the words of the Lord in Luke: *There is nothing covered up, that shall not be revealed: and hid, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chamber shall be proclaimed upon the housetops* (xii. 2, 3: Matt. x. 26, 27: Mark iv. 22). And what is more, he is also warned to desist from evil; but when he cannot do this because of the dominion of evil, the power is then taken away from him of doing evil by falsifications of truth and pretences of good, which is effected successively from one degree to another, and at length damnation follows and the letting down into hell: this is effected when he comes into the
3 evil of his life. The evil of the life is evil of the will and of the thought thence; thus it is the man's interior quality and what would be his quality exteriorly, if he were not opposed by laws and likewise by fears of the loss of gain, of honor, of reputation, and of life. That is the life which follows every man after death, but not the external life, except what proceeds from the internal life; for man in externals assumes what is contrary to his internal life. Wherefore when man after death is vastated as to externals, it then plainly appears what was his quality both in will

and thought. To this state every evil person is reduced by degrees of vastation, for all vastation in the other life proceeds from externals to internals. From these things it may be evident what sort of justice there is in the other life, and what the process is before an evil person is condemned. From this it is manifest that by My wonders being multiplied in the land of Egypt, is signified that they may be confirmed that they have been in no faith, but in evil. That they who are in evil have no faith, may be seen above (n. 7778).

7796. *And Moses and Aaron did all these wonders before Pharaoh.* That this signifies that those vastations, and the confirmations thereby that they were in evil, were effected by truth from the Divine, is evident from the representation of Moses and Aaron, as truth Divine, Moses truth which proceeds immediately from the Divine, and Aaron the truth which proceeds mediately (see n. 7010, 7089, 7382); and from the signification of the wonders which were done in Egypt or before Pharaoh, as so many vastations of those who were of the church and lived wickedly. That the wonders of Egypt have this signification may be evident from the signification of the several wonders; that they are also confirmations that they are not in faith but in evil, may be seen just above (n. 7795). It is said that Moses and Aaron did these wonders, when yet they were not done by them, but by the Divine; but it is so said because by Moses and Aaron is represented truth Divine, and the wonders were wrought by the Divine by means of truth proceeding from Itself; for all things which are done by the Divine Itself are done by the truth proceeding from Itself: the Divine Itself is the *Esse* of all things, but the truth proceeding from It is thence the *Existere* of all things; Good Itself, which is the Divine *Esse*, produces all things by its truth. It is said that vastations are effected by truth from the Divine, but it is to be understood that Divine truth is not the cause, for the

Divine vastates no one; but the evil person vastates himself by rendering himself obstinate against truth Divine, by extinguishing or rejecting or perverting it, and by turning the good Divine, which continually flows in, into evil. This evil then is what vastates, and from this it is plain whence the cause is, namely, that the influx of good and of truth from the Divine is not the cause, for without their influx there is no life; but the cause is their conversion into evil and falsity, which is done by him who is in evil.

7797. *And Jehovah made strong the heart of Pharaoh.* That this signifies that they made themselves obstinate, is evident from the signification of making strong the heart, as making themselves obstinate (see n. 7272, 7300, 7305). That Jehovah does not harden the heart or do evil, although this is attributed to Him in the sense of the letter of the Word, may be seen above (n. 7533, 7632, 7643).

7798. *And he did not send away the sons of Israel out of his land.* That this signifies that they did not release those who were of the spiritual church, is evident from the signification of sending away, as releasing, and from the representation of the sons of Israel, as those who are of the spiritual church (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

## THE SPIRITS AND INHABITANTS OF THE PLANET JUPITER.

7799. Social intercourse with the spirits and angels of the planet Jupiter has been granted me a longer time than with the spirits of the other planets, and therefore more particulars are to be related concerning their state and the state of the inhabitants of that planet.

7800. The planet Jupiter does not indeed appear to those who are in the other life, but the spirits who are thence. These appear in front to the left at some distance, and this constantly; there also the planet is, in the idea of spirits and angels. The spirits of each planet are separate from the spirits of other planets and are near their own world. The reason why they are separated is that they are of a different disposition and in another province in the Greatest Man; and they who are of a different disposition appear remote from others according to the difference. All separation and distinction of spirits and angels as to places and distances in the other life, are apparent according to the diversities of dispositions and genius, for place corresponds to state (see n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381).

7801. There are several kinds of spirits from the planet Jupiter, but there are three with which I have conversed and often spoken. One kind, which is also the lowest, appears dark, almost black. They are disliked by others, and are called chastisers, because they chastise the inhabitants of their earth who live wickedly; they are continually desirous to come to heaven. Another kind have shining faces, as from the reflected light of a candle. They appear to sit as idols, for they suffer themselves to be adored by others, especially by the servants whom they had in the world; for there they persuaded them that they were mediators with the Lord: they are called by them saints and also lords. The third kind, which is the best, excels the rest in intelligence and wisdom. They appear in blue clothing, or clothing of a celestial color, with interwoven spots of gold. But the angels themselves, who are from that earth, are together with the angels of the rest of the earths; for all who are truly angels constitute one general heaven.

7802. It is a common thing on that earth for spirits to speak with the inhabitants and instruct them, and also chastise them if they have done evil; on which subject, as several particulars have been related to me by their angels, I would speak of them in order. The reason why the spirits of that planet speak with the men, is, that the men think much about heaven and about the life after death; and are comparatively little solicitous about life in the world; for they know that they shall live after their decease, and in a state of happiness according to the state of their internal man formed in the world. It was also a common thing on our earth in ancient times to speak with spirits and angels, from a like cause, namely, that they thought about heaven and little about the world. But this living communication with heaven was in time closed, as man from internal became external, that is, as he began to think about the world and little about heaven, and especially when he no longer believed that there was a heaven or a hell, nor that there was in himself a man spirit who lives after death. For at this day it is believed that the body lives from itself, not from its spirit; wherefore unless man could now have faith that he is to rise again with the body, he would have no belief in a resurrection.

7803. As regards the speech of spirits with the inhabitants of the planet Jupiter, there are spirits who chastise, there are those who instruct, and there are those who rule them. The spirits who chastise apply themselves to the left side, and incline themselves toward the back; and when they are there, they draw forth from man's memory all his deeds and thoughts; for this is easy to spirits, since, when they come near to man, they come instantly into all his memory (n. 6192, 6193, 6198, 6199, 6214). If they find he has done evil or thought evil, they reprove him, and also chastise him with a pain in the joints of the feet or hands, or with a pain about the epigastric region; this moreover spirits can do dextrously, when it is permitted. Such chastisers, when they come to man, excite horror with fear; by this he is aware of their approach. Evil spirits can excite fear when they approach any one, especially those who when they lived in the world were robbers. That I might know in what manner those spirits act, when they come to a man of their earth, it was permitted that such a spirit should come also to me. When he was near, a horror attended with fear manifestly seized me; but I was terrified and in horror not interiorly, but exteriorly, because I knew that he was such a spirit. He was also seen, and appeared as a dark cloud with little moving stars in the cloud; moving stars signify falsities, but fixed stars truths. He applied himself to my left side toward the back; and he also began to reprove me from the things I had done and thought, which he drew forth from my memory and gave a sinister interpretation to; but he was restrained by angels who were also present. When he perceived that he was with another than a man of his own earth, he began to speak with me and to say that when he comes to a man, he knows everything which the man has done and thought; also that he severely reproves him, and likewise chastises him with various pains.

7804. The spirits who instruct, however, apply themselves also to the left side of those whom they instruct, but more in front. They also reprove, but gently, and presently teach how they ought to live. They appear also obscure, yet not as the former like clouds, but as if clothed with sackcloth. These are called instructors, and the former chastisers.

7805. When these spirits are present, the angelic spirits also, likewise from their earth, are present, and take their seat at the head, and as it were fill it in a special manner. Their presence is also perceived there as a gentle breathing, for they are afraid lest the man from their approach and influx should perceive even the least pain or anxiety. They rule the chastising and instructing spirits, preventing the former from doing worse to the man than is permitted by the Lord, and enjoining the latter to speak the truth. With those angelic spirits it has also been given me to speak.

7806. There are two signs which appear to those spirits when they are with man. They see an old man of a pale face: this is the sign to say nothing but what is true. They see also a face in the window: this is the sign to depart thence. Both the old man and likewise the face in the window were seen by me; when the latter was seen, the spirit immediately departed from me.

7807. When the chastising spirit was with me, the angelic spirits then kept my face all the time cheerful and smiling, and the region about the lips prominent and my mouth open. This the angels very easily do by influx. They said that they induce such a countenance upon the inhabitants of their earth when they are present.

7808. If man, after chastisement and instruction, again does evil or thinks to do evil, and does not restrain himself by virtue of the precepts of truth, in this case on the return of the chastising spirit he is more severely punished. But the angelic spirits moderate the punishment according to the intention in what was done, and according to the will in what was thought.

7809. Spirits there speak with man, but not conversely man with spirits, except these words, when he is instructed, that he will do so no more. Neither is it allowed him to tell any one of his companions that a spirit has spoken with him; if he does this, he is severely punished. Those spirits of Jupiter supposed at first, when they were with me, that they were with a man of their own earth; but when I spoke in my turn with them, and also when I was thinking that I would publish such things, and then it was not allowed them to chastise or to instruct, they noticed that they were with another.

7810. At another time also a chastising spirit came to me, and applied himself to my left side below the middle of the body, as before, and also wished then to punish me; but he was driven away by their angels, who were likewise then present. He then showed me the kinds of punishments which it is permitted them to inflict on the men of their earth, if they do evil and intend to do evil. Besides a pain of the joints, there was a painful contraction around the middle of the belly, which is felt as a compression by a sharp girdle; there was also a withdrawal of respiration by turns, even to distress; also a prohibition against eating anything but bread; lastly a denunciation of death, if they did not leave off doing such things; and then a privation of joy arising from wife, children, and companions, whence also grief is then insinuated.

7811. From these things it may be evident that their angels, who sit at the head, exercise a kind of judicature over the man, for the angels permit, moderate, restrain, and influence. But it was given me to say to them that they ought not to believe that they judge, but that the Lord alone is the judge, and that from Him flow in with them all the things which they direct and enjoin upon the chastising and instructing spirits, and that those things appear as if from them.

7812. Besides the spirits of whom mention has now been made, there are also spirits who infuse contrary persuasions; and they are those who while they lived in the world, were banished from the society of others, because they were evil. When they approach, there appears as it were a fleeting flame which glides down near the face; they place themselves beneath at the man's posteriors, and hence speak toward the parts above. They speak things contrary to those which the instructing spirit from the angels spoke, namely, that they need not live according to instruction, but at their own will and license, and like things; they generally come immediately after the former spirits have departed. But the men on that earth know who and of what quality those spirits are, and therefore they pay no regard to them. Nevertheless they thus learn what evil is and so what good is; for by evil is learned what is good, since the quality of good is known from its opposite. Every perception of a thing is according to reflection relative to discriminations arising from opposites in various modes and degrees.

7813. The subject of the spirits and inhabitants of the planet Jupiter will be continued at the end of the following chapter.

## CHAPTER TWELFTH.

### THE DOCTRINE OF CHARITY.

7814. Man is so created that he can look upward or above himself, and also look downward or below himself. To look above himself is to look to his neighbor, to his country, to the church, to heaven, especially to the Lord; but to look below himself is to look to the earth, to the world, and especially to himself.

7815. That to look to his neighbor, to his country, and to the church, is to look above himself, is because this is to look to the Lord; for the Lord is in charity, and it is of charity to look to the neighbor, to one's country, and to the church, that is, to will well to them. But they look below themselves who turn themselves away from these, and will well only to themselves.

7816. To look above one's self is to be elevated by the Lord; for no one can look above himself, unless he be elevated by Him Who is above. But to look below himself is of man, because then he does not suffer himself to be elevated.

7817. They who are in the good of charity and of faith look above themselves, because they are elevated by the Lord; but they who are not in the good of charity and of faith look below themselves, because they are not elevated by the Lord. Man then looks below himself, when he turns the influx of truth and good from the Lord to himself. He who turns to himself the good and truth flowing in from the Lord, sees himself and the world before him, and does not see the Lord with His good and truth, because they are behind him, and therefore come into such obscurity to him that he cares nothing for them, and at length denies them.

7818. By looking above self and below self, is meant to have for an end, or to love above all things. Thus by looking above self is meant to have for an end, or above all things to love, what is of the Lord and heaven; and by looking below self is meant to have for an end, and above all things to love, what is of self and the world. The interiors of man also actually turn themselves whither the love turns itself.

7819. The man who is in the good of charity and faith, loves also himself and the world, but no otherwise than as means to an end are loved. The love of self with him has respect to the love of the Lord, for he loves himself as a means to the end that he may serve the Lord; and the love of the world with him has respect to the love of his neighbor, for he loves the world as a means for the sake of the end that he may serve his neighbor. When therefore the means is loved for the sake of the end, it is not the means that is loved, but the end.

7820. From this it may be seen that they who are in worldly glory, that is, in eminence and opulence above others, can look above themselves to the Lord equally as those who are not in eminence and opulence; for they then look above themselves when they regard eminence and opulence as means, and not as the end.

7821. To look above self is proper to man, but to look below self is proper to beasts. From this it follows that as far as man looks below himself or downward, so far he is a beast, and also so far an image of hell; and that as far as he looks above himself or upward, so far he is a man, and also so far an image of the Lord.

## CHAPTER XII.

1. And Jehovah spake unto Moses and Aaron in the land of Egypt, saying,

2. This month shall be unto you the head of months: it shall be the first month of the year to you.

3. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb,* according to the house of his fathers, a lamb for a household:

4. And if the household be too little for a lamb, then shall he and his neighbor next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb.

5. Your lamb shall be without blemish, a male, a son of a year: ye shall take it from the lambs and from the goats:

6. And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it between the two evenings.

7. And they shall take of the blood, and put it on the two side posts and on the lintel, upon the houses wherein they shall eat it.

8. And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it.

9. Eat not of it raw, nor by boiling boiled with waters, but roast with fire; its head upon its legs and upon the inwards thereof.

10. And ye shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire.

11. And thus shall ye eat it; your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the passover of Jehovah.

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* Latin, *pecus*, of sheep or goat, as in the Hebrew.

12. For I will go through the land of Egypt in that night, and will smite all the firstborn in the land of Egypt, from man even to beast; and against all the gods of Egypt I will execute judgments: I am Jehovah.

13. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you for a destroyer, when I smite the land of Egypt.

14. And this day shall be unto you for a memorial; and ye shall keep it a feast to Jehovah: throughout your generations ye shall keep it a feast, by a statute forever.

15. Seven days shall ye eat unleavened bread; even on the first day ye shall cause leaven to cease from your houses: for whosoever eateth what is leavened from the first day until the seventh day, that soul shall be cut off from Israel.

16. And in the first day there shall be to you a holy convocation, and in the seventh day a holy convocation; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

17. And ye shall observe [the feast of] unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt: therefore shall ye observe this day throughout your generations by a statute forever.

18. In the first [month], on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19. Seven days shall no leaven be found in your houses: for whosever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or born in the land.

20. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21. Then Moses called all the elders of Israel, and said unto them, Draw forth, and take you a lamb according to your families, and kill the passover.

22. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out of the door of his house until the morning.

23. For Jehovah will pass through to inflict a plague upon Egypt; and when He seeth the blood upon the lintel, and on the two side posts, Jehovah will pass over the door, and will not suffer the destroyer to come in unto your houses to inflict a plague.

24. And ye shall observe this word for a statute to thee and to thy sons forever.

25. And it shall come to pass, when ye be come to the land which Jehovah will give you, according as He hath spoken, that ye shall keep this service.

26. And it shall come to pass, when your sons shall say unto you, What mean ye by this service?

27. That ye shall say, It is the sacrifice of the passover of Jehovah, for that He passed over the houses of the sons of Israel in Egypt, when He inflicted the plague on Egypt, and delivered our houses. And the people bowed their heads and worshipped.

28. And the sons of Israel went and did so; as Jehovah had commanded Moses and Aaron, so did they.

29. And it came to pass at midnight, that Jehovah smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh about to sit upon his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

30. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

31. And he called Moses and Aaron by night, and said, Rise up, get you forth from among my people, both ye and the sons of Israel; and go, serve Jehovah, as ye have said.

32. Take both your flocks and your herds, as ye have said, and be gone; and bless me also.

33. And Egypt was urgent upon the people, to send them out of the land in haste; for they said, We be all dead men.

34. And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.

35. And the sons of Israel did according to the word of Moses; and they asked of the Egyptians vessels of silver, and vessels of gold, and raiment:

36. And Jehovah gave the people favor in the eyes of the Egyptians, so that they let them have what they asked. And they spoiled the Egyptians.

37. And the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

38. And a mixed multitude also went up with them; and flocks, and herds, even very much cattle.

39. And they baked unleavened cakes of the dough, which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40. Now the dwelling of the sons of Israel, which they dwelt in Egypt, was four hundred and thirty years.

41. And it came to pass at the end of four hundred and thirty years, in the selfsame day it came to pass, that all the hosts of Jehovah went out from the land of Egypt.

42. It is a night of watching of Jehovah, for bringing them out from the land of Egypt: this same night is a night of watching of Jehovah, for all the sons of Israel throughout their generations.

43. And Jehovah said unto Moses and Aaron, This is the statute of the passover: there shall no alien eat thereof:

44. But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45. A sojourner and a hired servant shall not eat thereof.

46. In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof.

47. All the congregation of Israel shall keep it.

48. And when a stranger shall sojourn with thee, and will keep the passover to Jehovah, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: but no uncircumcised person shall eat thereof.

49. One law shall be to him that is born in the land, and unto the stranger that sojourneth among you.

50. Thus did all the sons of Israel; as Jehovah commanded Moses and Aaron, so did they.

51. And it came to pass the selfsame day, that Jehovah did bring the sons of Israel out of the land of Egypt by their hosts.

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7822. The subject in this chapter in the internal sense is the liberation of those who are of the spiritual church, and the condemnation of those who are in faith separate from charity. The condemnation of these latter and the liberation of the former is represented by the passover, and the states as to charity and faith of those who are liberated, by the things to be observed on the days of the passover.

7823. In the supreme sense by the passover is represented the condemnation of the unfaithful and the liberation of the faithful by the Lord, when He was glorified. The state of the faithful, what it was at that time and what it was to be afterward, both in general and in every particular, is described by the statutes of the passover in that supreme sense.

## INTERNAL SENSE.

7824. Verses 1, 2. *And Jehovah spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the head of months: it shall be the first month of the year to you.* "And Jehovah spake unto Moses and Aaron" signifies information by truth Divine; "in the land of Egypt" signifies when as yet they who were of the spiritual church were in nearness to those who infested; "saying, This month shall be unto you the head of months" signifies that this state is the principal of all states; "it shall be the first month of the year to you" signifies the beginning from which would be all following states to eternity.

7825. *And Jehovah spake unto Moses and Aaron.* That this signifies information by truth Divine, is evident from the signification of speaking, when by Jehovah concerning what was to be instituted in the church, as information, for speaking involves the things which follow; and from the representation of Moses and Aaron, as truth Divine, Moses the truth proceeding immediately from the Divine, Aaron that which proceeds mediately (see n. 7009, 7010, 7089, 7382).

7826. *In the land of Egypt.* That this signifies when as yet they who were of the spiritual church were in nearness to those who infested, is evident from the signification of the land of Egypt, as where they are who infest; for by Pharaoh and by the Egyptians are represented and signified those of the church who have been in faith separate from charity, and who in the other life infest the upright (n. 6692, 7097, 7107, 7110, 7126, 7142, 7317), and by the land of Egypt the infestations themselves (n. 7278); but by the sons of Israel are represented those who were of the spiritual church and were infested (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and these were in nearness to those who infested in the other life

(n. 7240). This nearness is signified by the sons of Israel being in the midst of the land of Egypt, namely, in the land of Goshen; and the infestations are signified by the burdens imposed upon them. From this it is now plain that by, Jehovah spake unto Moses and Aaron in the land of Egypt, is signified information by truth Divine, when as yet they who were of the spiritual church were in nearness to those who infested.

7827. *Saying, This month shall be unto you the head of months.* That this signifies that this state is the principal of all states, is evident from the signification of month, as the end of a former and the beginning of a following state, thus a new state (see n. 3814); and from the signification of the head, when predicated of the months of the year, and in the internal sense, of states of life, as the principal state. From this it is evident that by, This month shall be unto you the head of months, is signified that this state is the principal of all states. The reason why that state is the principal of all states is contained in what follows.

7828. *It shall be the first month of the year to you.* That this signifies the beginning from which would be all following states to eternity, is evident from the signification of being the first, when it is said of the months of the year, and in the internal sense, of states of life, as the beginning; from the signification of months, as states — of which just above (n. 7827); and from the signification of year, as a period of life from beginning to end (n. 2906). In the present case, because it is said of those who are of the spiritual church in the other life, the period of whose life has a beginning but not an end, by year is signified a period of life from the beginning to eternity — that year has also this signification may be seen above (n. 2906). This month was made the head of months and the first of all, because by it is signified the beginning of the liberation of those who are of the spiritual church, and who were up to this time in a state of captivity, because detained in the lower earth, and there infested by the evil, who are represented by Pharaoh and the Egyptians. That their first state, when they were liberated, was the principal of all and the beginning from which would be all the following states to eternity, is because they who were there were liberated by the coming of the Lord into the world, and because without the coming of the Lord into the world they could not in any wise have been saved, and because they were liberated at the time when the Lord rose again. From this it is plain that the state when they were liberated, was to them the principal of all states. The case was similar also afterward with all those who were of the spiritual church, who could in no way have been saved, unless the Lord had come into the world and glorified His Human, that is, made it Divine. That they who were of the spiritual church before the coming of the Lord, were detained in the lower earth and were liberated and saved by the Lord, may be seen above (n. 6854, 6914); and in general, that they who are of the spiritual church were saved by the Lord's coming (n. 2661, 2716, 6372, 7035, 7091); wherefore in the supreme sense by those words is signified, that the glorification and resurrection of the Lord as to His Human is the source of all salvation.

7829. Verses 3–6. *Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of his fathers, a lamb for a household: and if the household be too little for a lamb, then shall he and his neighbor next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb. Your lamb shall be without blemish, a male, a son of a year: ye shall take it from the lambs and from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it between the two evenings.* "Speak ye unto all the congregation of Israel, saying" signifies influx with information to all who are of the spiritual church; "In the tenth day of this month" signifies a state of initiation of the interiors; "they shall take to them every man a lamb" signifies as to innocence; "according to the house of his fathers, a lamb for a household" signifies according to the particular good of every one; "and if the household be too little for a lamb" signifies if the particular good be not sufficient for innocence; "then shall he and his neighbor next unto his house take one" signifies conjunction with the nearest good of truth; "according to the number of the souls; according to every man's eating ye shall make your count for the lamb" signifies thus the infilling of good in proportion to innocence from so many truths of good, according to the appropriation thereof. "Your lamb shall be without blemish" signifies innocence unspotted; "a male" signifies which is of the faith of charity; "a son of a year" signifies a full state; "ye shall take it from the lambs and from the goats" signifies the good of innocence interior and exterior; "and ye shall keep it up" signifies the time and state of initiation; "until the fourteenth day of the same month" signifies to a holy state; "and the whole assembly of the congregation of Israel shall kill it" signifies preparation for enjoying by all in general who are of the spiritual church; "between the two evenings" signifies the last state and the first.

7830. *Speak ye unto all the congregation of Israel, saying.* That this signifies influx with information to all who are of the spiritual church, is evident from the signification of speaking, as influx (see n. 2951, 5481, 5743), and also information, namely, about the things to be observed when they are being liberated, as is plain from what follows; and from the signification of the congregation of Israel, as all truths and goods in the complex; for by the congregation of Israel are meant all the tribes, that is, all things of truth and good, or all things of faith and charity — as may be seen above (n. 3858, 3926, 4060, 6335). And because those things are signified, by the congregation of Israel are signified those who are of the spiritual church (n. 6337), for truths and goods constitute the church. That by the sons of Israel is represented the spiritual church, may be seen above (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

7831. *In the tenth day of this month.* That this signifies a state of initiation of the interiors, is evident from the signification of the tenth day, as the state of the interiors; for by day is signified state (n. 23, 487, 488, 493, 575, 893, 1738, 2788, 3462, 3785, 4850, 5672), and by ten are signified remains (n. 576, 1906, 2284), that is, truths and goods stored up by the Lord in the interiors of man (n. 1050, 1906, 2284, 5135, 5897, 7560, 7564); and whereas remains are in the interiors, and man by them is prepared and initiated to receive good and truth from the Lord, therefore by the tenth day is here signified a state of initiation of the interiors. That by remains man is regenerated, consequently is initiated into receiving the influx of good and truth from the Lord, may be seen above (n. 5342, 5898, 6156), and that by them man communicates with heaven (n. 7560); for those goods and truths are from the Lord, and not from man (n. 7564). By a month is signified an entire state from its beginning to its end (n. 3814), thus the whole state of liberation, which is signified by the passover in the complex. From these things it is plain that by, In the tenth day of this month, is signified a state of initiation of the interiors. This state, namely, of initiation of the interiors, was from the tenth day of that month until the fourteenth day thereof, within which days the paschal lamb was to be kept up. By the paschal lamb is signified the good of innocence, which is the inmost good, thus that this inmost, with the interiors in which it is, should be meanwhile secluded and withheld from such things as defile. This state is a state of initiation of the interiors, that is, of preparation for receiving the influx of good and truth from the Lord. This is the holy which is contained in these words; for without a holy stored up within, it would not have been commanded that in the tenth day of the month the paschal lamb should be taken, and should be kept up until the fourteenth day, nor that afterward it should be killed between the evenings, and should be eaten roast with fire, not boiled with waters, that they should let nothing of it remain until the morning, that they should burn what remained with fire, that they should not break a bone of it, and other particulars, which every one who ponders upon it may know must involve holy things hitherto unknown to any one, and that these holy things are spiritual things, which are of the church and of heaven, and which relate to the Divine, from Which every single thing of the Word has come down.

7832. *They shall take to them every man a lamb.* That this signifies as to innocence, is evident from the signification of a lamb or a she goat, here meant by the lamb, as innocence—a lamb the innocence of the interior man, and a she goat the innocence of the exterior (see n. 3519).

7833. *According to the house of his fathers, a lamb for a household.* That this signifies according to the particular good of every one, is evident from the signification of the house of his fathers, as the good of one family distinct from the good of another; for by the house of a father is signified man as to internal good (see n. 3128). The case herein is this. By all the tribes of Israel are signified all the truths and goods of faith and charity in one complex; and by each tribe one genus of good or truth (n. 3858, 3926, 3939, 4060, 6335, 6337, 6640); thus by each family within its tribe was signified a good of one species, consequently the good of one family specifically distinct from the good of another; but by the house of his fathers within a family was signified a particular good of one species. The reason why those things were signified by the tribes, the families, and the houses, into which the sons of Israel were distinguished, was that they might represent heaven; for goods are there distinguished in genus, in species, and in particular, and according to them the angels are conjoined. It is to be known that the good of one is in no case exactly like the good of another, but that they are various, and so various that they are distinguished into universal higher genera, and these into lower, even to particular and most particular. That the goods of love and of faith are so various, may be seen shown above (n. 684, 690, 3241, 3267, 3744–3746, 3986, 4005, 4149, 5598, 7236). From this it is now plain why it was commanded them to take to them every man a lamb, according to the house of his fathers, a lamb for a household.

7834. *And if the household be too little for a lamb.* That this signifies if the particular good be not sufficient for innocence, is evident from the signification of a household, as a particular good — as just above (n. 7833); from the signification of being too little, as not being sufficient; and from the signification of a lamb, as innocence — of which also just above (n. 7832).

7835. *Then shall he and his neighbor next unto his house take one.* That this signifies conjunction with the nearest good of truth, is evident from the signification of taking, namely, with his near neighbor one lamb together, as conjunction; and from the signification of neighbor next unto his house, as the nearest good of truth. That near neighbor means what is nearest, is manifest; and that one's house is his good, may be seen above (n. 7833). It is said the good of truth, because those who are of the spiritual church are treated of, in whom is the good of truth; for the good of truth is truth in will and act. For when the truth of faith is received with the affection of charity, then it is implanted in the interiors of the mind; and when the truth is reproduced, the affection also to which the truth was adjoined is reproduced, and appears under the aspect of good. This now is why the good of that church is the good of truth, which is also called spiritual good.

7836. *According to the number of the souls; according to every man's eating ye shall make your count for the lamb.* That this signifies thus the infilling of good in proportion to innocence from so many truths of good according to the appropriation thereof, is evident from the signification of the number of the souls, as so many truths of good, for number in the Word is predicated of truth and soul of spiritual good; from the signification of, according to his eating, as according to the appropriation thereof — that eating is appropriation, see above (n. 3168, 3513, 3596, 3832); and from the signification of a lamb, as innocence (n. 7832). The infilling of good in proportion to innocence is signified by taking from the house of a near neighbor to such number that it may be sufficient for a lamb. That house stands for good, see above (n. 7833). It is said the truth of good, and by this is meant the truth which is from good. For they who are of the spiritual church, when they are being regenerated, are being brought to the good of charity by the truth of faith; but when they have been brought to the good which is of charity, the truths, which are thence afterward born, are called the truths of
2 good. But how the case is with what is contained in this verse cannot in any wise be known, unless it is known how it is with the societies in heaven; for the consociations of the sons of Israel according to tribes, families, and houses represented those societies. With the societies in heaven the case is this. The universal heaven is one society, which as one man is ordered by the Lord; the general societies there are as many as are the members, the viscera, and the organs in man; but the special societies are as many as the little viscera contained within each viscus, member, and organ; and the particular societies are as many as in these there are lesser parts constituting the greater. That this is the case, is plain from the correspondence of man and of his members, organs, and viscera with the Greatest Man, that is, heaven, which has been described from experience

at the close of several chapters above. From these things it may be evident how the case is with the distinctions of societies in heaven. But with each society in particular, 3
the case is this: it consists of many angels who are in concord as to goods. The goods are various, for each has his peculiar good; but those various concordant goods are disposed by the Lord into such a form that together they present one good. Such societies were represented by the houses of the fathers among the sons of Israel. This is the reason why the sons of Israel were not only distinguished into tribes, but also into families and houses, and when they are named, that the names of their fathers in order according to the tribe are mentioned — as of the father of Samuel, that he was of Mount Ephraim, whose *name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph* (1 Sam. i. 1); also of the father of Saul, that he was *of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, the son of a man a Benjamite* (1 Sam. ix. 1); and so of very many others. Such mention was made in order that in heaven might be known the quality of the good which being successively derived from the first father was represented by the one spoken of. Moreover in heaven 4
the case is this. If a society is not complete, as it should be, there are then taken elsewhere from some neighboring society as many as will fill up the form of that good, according to the necessity in each state and its changes; for the form of good varies as the state is changed. But it is further to be known that in the third or inmost heaven, which is next above the heaven where the spiritual are — for these constitute the middle or second heaven — innocence reigns, inasmuch as the Lord, Who is innocence itself, flows in immediately into that heaven; whereas into 5
the second heaven, where the spiritual are, the Lord flows in with innocence mediately, namely, through the third heaven. This influx is that by which the societies in the

second heaven are disposed or arranged in order according to their goods. Wherefore according to the influx of innocence, the states of good are changed, and consequently the conjunctions of societies there are varied. From these considerations it may be evident how the things are to be understood which are in this verse in the internal sense, namely, that if the particular good of any one is not sufficient for innocence, conjunction shall be effected with the nearest good of truth, that good may be infilled in proportion to innocence from so many truths of good, according to the appropriation thereof.

7837. *Your lamb shall be without blemish.* That this signifies innocence unspotted, is evident from the signification of a lamb, as innocence — of which above (n. 7832); and from the signification of without blemish, as without stain, thus unspotted. It was to be without blemish and unspotted, because every blemish signifies some falsity or evil in the spiritual world.

7838. *A male.* That this signifies which is of the faith of charity, is evident from the signification of a male, as the truth of faith (see n. 2046, 4005), thus the faith of charity; for the truth of faith is not the truth of faith, unless it is together with the good of charity, and especially from it. The reason why the paschal lamb was to be a male, was that the paschal lamb signified the innocence of those who were of the spiritual church; and they who are of the spiritual church are in no other good than what in itself is the truth of faith, for this is called good when it is brought into act from the affection of charity (see n. 7835). From this it is, that the lamb was to be a male. In other cases in the sacrifices, female lambs and kids were also used, when worship from good was to be represented.

7839. *A son of a year.* That this signifies a full state, is evident from the signification of a son, as truth (see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704); and from the signification of a year, as an entire period from beginning to end (n. 2906), thus a full state. It must be told what a full state is. A state is called full, when the good is such that there is not anything lacking for the reception of the influx of innocence. The truths of faith conjoined to the good of charity cause good to be such; for spiritual good receives its quality from the truths of faith. This is here meant by the full state which is signified by the son of a year. But the state is not full, when truths have not as yet qualified good, so as to make it capable of receiving the corresponding state of innocence. The state then first becomes a full state when from good truths are regarded; and it is then not yet full, when from truths good is regarded. In this latter state are they who are being regenerated, but in the former are they who are regenerated. The former are in truth leading to good, but the latter are in truth which is from good; or the former are in obedience to truth, but the latter in affection for doing truth; wherefore the former are men of the external church, but the latter of the internal. Inasmuch as by the son of a year was signified a full state, therefore it was so many times commanded that a lamb or a kid *a son of a year* should be sacrified — as in Exodus (xxix. 38: Lev. ix. 3; xii. 6; xiv. 10; xxiii. 12, 18, 19: Num. vi. 12; vii. 15, 87, 88; xv. 27; xxviii. 9, 11); and where the new temple is treated of in Ezekiel: *The prince . . . shall prepare a lamb the son of a year without blemish for a burnt offering unto Jehovah daily, morning by morning shall he prepare it* (xlvi. 13)— where by the new temple is meant the Lord's spiritual kingdom, by the prince they who are in genuine truths and thence in good, by the burnt offering of a lamb the worship of the Lord from the good of innocence, and by the son of a year a full state.

7840. *Ye shall take it from the lambs and from the goats.* That this signifies the good of innocence exterior and interior, is evident from the signification of a lamb, as the good of innocence (see n. 3994); and from the signification of a she goat or kid, as the good of truth in which is innocence (n. 3995, 4005, 4006, 4871). That a lamb is the interior good of innocence, and a kid or she goat the exterior good of innocence, may be seen above (n. 3519). What is meant by the interior and the exterior good of innocence shall be briefly told. In every good there must be innocence that it may be good; without innocence good is as without its soul. The reason is, that the Lord by innocence flows in, and thereby vivifies the good with those who are being regenerated. The good which innocence vivifies is internal and external; internal good is with those who are called men of the internal church, and external good with those who are men of the external church. Men of the internal church are they who have qualified their good by interior truths, such as are those of the internal sense of the Word; but men of the external church are they who have qualified their good by exterior truths, such as are those of the literal sense of the Word. Men of the internal church are they who from affection for charity do good to their neighbor, but men of the external church are they who do good from obedience. Every man while he is being regenerated, first becomes a man of the external church, but afterward a man of the internal church. They who are of the internal church are in intelligence and wisdom superior to that of those who are of the external church, and are therefore also more interiorly in heaven. From these things it is now plain what the interior and the exterior good of innocence are.

7841. *And ye shall keep it up.* That this signifies the time and state of initiation, is evident from the signification of the tenth day from which the lamb was to be kept up until the fourteenth day, as a state of initiation of the interiors (see n. 7831).

7842. *Until the fourteenth day of the same month.* That this signifies to a holy state, is evident from the signification of the fourteenth day, as a holy state — that day means state, may be seen above (n. 7831). But fourteen has the same signification as seven, and seven means what is holy (n. 395, 433, 716, 881, 5265, 5268); for numbers multiplied have a like signification as the simple numbers (see n. 5291, 5335, 5708). From this it is that the passover was to begin on the fourteenth day of the month, to continue seven days, and to close on the twenty-first day, which day also signifies what is holy, because it arises from the multiplication of three with seven. And this was the reason that on the first day of the passover there was to be a holy convocation, and on the twenty-first day a holy convocation (verse 16).

7843. *And the whole assembly of the congregation of Israel shall kill it.* That this signifies preparation for enjoying by all in general who are of the spiritual church, is evident from the signification of killing, when said of the lamb or of the she goat to be used for the passover, as preparation for enjoying, namely, the good of innocence, which is signified by the lamb and the goat; and from the signification of the whole assembly of the congregation of Israel, as all in general who are of the spiritual church (see n. 7830); by the assembly [*congregatio*] of the congregation [*coetus*] are signified the truths of good which belong to those who are of that church, for assembly is predicated of truth (n. 6355), and congregation of good.

7844. *Between the two evenings.* That this signifies the last state and the first, is evident from the signification of evening, as a state of falsity, and also a state of ignorance of truth; for the shade of the evening is falsity, and also ignorance of truth. For all the times of the day, as all the times of the year, in the spiritual sense signify changes of states as to truth and good (n. 5672, 5962, 6110). Their end and their beginning is the evening; wherefore when it is said between the two evenings, all states are also involved. In the present passage therefore by between the two evenings is signified the state of liberation of those who

are in truth from good, and the state of damnation of those who are in falsity from evil, which states are signified by the departure of the sons of Israel out of Egypt, when the first-born there were given over to death. That this is called evening, is evident from these words in Moses: *Thou shalt sacrifice the passover in the evening, at the going down of the sun, at the season that thou camest forth out of Egypt*
2 (Deut. xvi. 6). Hence it is plain that the end of the state of infestations and the beginning of the state of liberation of those who are here represented by the sons of Israel, is meant by between the two evenings. With these from that beginning the state tends to morning, which is elevation into heaven. Moreover by between the two evenings is meant the end of the state of infestations and the beginning of the state of damnation of those who are represented by the Egyptians; but the state of these tends to night, which is the casting down into hell. The casting down of these latter into hell is represented by the immersion in the Red Sea; but the elevation of the former into heaven is represented by the introduction into the land of
3 Canaan. In the Word throughout mention is made of evening, and by it is signified the last time of the church and also its first time, the last with those among whom the church ceases and the first with those among whom it commences. For this reason primarily by evening is signified the coming of the Lord; for then was the end of the former church and the beginning of a new church, the first state of which is also called evening, because the man of the church begins from obscure light and advances to clear
4 light, which to him is morning. That the coming of the Lord into the world is signified by evening and morning, is evident in Daniel: *Then I heard a holy one speaking . . . How long shall be the vision, the continual sacrifice, and the transgression . . . to give both the sanctuary and the host to be trodden down? And he said to me, until evening and morning two thousand three hundred; then shall the sanc-*

*tuary be justified* (viii. 13, 14). That here by evening is meant the last time, when the church was altogether vastated and the Lord came into the world, and by morning the light and rising of a new church from Him, is manifest. In like manner in Zechariah: *It shall be one day which* 5 *shall be known unto Jehovah; not day, and not night, for about the time of evening there shall be light* (xiv. 7). In Zephaniah: At length *the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they have quiet in the evening; when Jehovah their God shall visit them, and bring again their captivity* (ii. 7) — where evening stands for the first state of the rising church. Because evening signified the last state of the old church and the first of the new, therefore it was commanded that Aaron and his sons should light up a lamp *from evening to morning before Jehovah* (Exod. xxvii. 20, 21). That evening is the last state of the church, when 6 there is dense falsity because there is no faith, and dense evil because there is no charity, is plain in Jeremiah: *Woe unto us!* for the day declineth, for the shadows of the evening are stretched out* (vi. 4). And in Ezekiel: *I spake unto the people in the morning: and at evening my wife died* (xxiv. 18) — where wife stands for the church. And in David: *In the morning it flourisheth and groweth up; in the evening it is cut down, and withereth* (Psalm xc. 6).

7845. Verses 7–11. *And they shall take of the blood, and put it on the two side posts and on the lintel, upon the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. Eat not of it raw, nor by boiling boiled with waters, but roast with fire; its head upon its legs and upon the inwards thereof. And ye shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; your loins girded, your shoes on*

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* The Latin has *vobis.*

*your feet, and your staff in your hand; and ye shall eat it in haste: it is the passover of Jehovah.* "And they shall take of the blood" signifies the holy truth which is of the good of innocence; "and put it on the two side posts and on the lintel" signifies the truths and the goods of the natural; "upon the houses" signifies those things which are of the will of good; "wherein they shall eat it" signifies enjoying it. "And they shall eat the flesh" signifies the enjoying of good; "in that night" signifies when the condemnation of the evil has taken place; "roast with fire" signifies the good which is of love; "and unleavened bread" signifies purified from all falsity; "with bitter herbs" signifies by the unpleasant things of temptations; "they shall eat it" signifies enjoying it. "Eat not of it raw" signifies not without love; "nor by boiling boiled with waters" signifies that it shall not go forth from truth; "but roast with fire" signifies that it shall go forth from love; "its head upon its legs and upon the inwards thereof" signifies from the inmost to the external. "And ye shall let nothing of it remain until the morning" signifies the duration of this state before a state of enlightenment in heaven; "but that which remaineth of it until the morning ye shall burn with fire" signifies a state mediate to the end through temptations. "And thus shall ye eat it" signifies enjoying in a state of separation from the evil who infested, and preservation then; "your loins girded" signifies as to interiors; "your shoes on your feet" signifies as to exteriors; "and your staff in your hand" signifies as to mediates; "and ye shall eat it in haste" signifies desire for separation; "it is the passover of Jehovah" signifies the presence of the Lord and liberation by Him.

7846. *And they shall take of the blood.* That this signifies the holy truth which is of the good of innocence, is evident from the signification of blood, as holy truth proceeding from the Lord (see n. 4735, 6978, 7317, 7326); and because it is the blood of a lamb, and by lamb is signified the good of innocence (n. 3994), it is the holy truth which is of the good of innocence.

7847. *And put it on the two side posts and on the lintel.* That this signifies the truths and the goods of the natural, is evident from the signification of the posts of a door, as the truths of the natural; and from the signification of the lintel, as its goods. The posts and the lintel have this signification because by a house is signified man himself, or his mind, and by those things which are of a door are signified the things which serve to introduce. That these are the truths and the goods of the natural is plain; for the natural man is instructed before the rational, and the things which a man then learns are natural things, in which are successively implanted spiritual things, which are interior. From this it is manifest how the natural as to truths and goods serves to introduce. Moreover the lintel and the posts have a like signification as the forehead [*frontale*] and the hands with man. Angelic ideas are such that natural things have reference to such things as are of man. The reason is that the spiritual world or heaven is in the form of man, and therefore to that form all things of that world have reference, that is, all spiritual things, which are truths and goods — as has been shown at the close of several chapters in treating of correspondences. And whereas natural things in angelic ideas become spiritual, so also does a house, which to them is the mind of man: the bedchambers and inner rooms are the interiors of the mind, and the windows, the doors, the posts, and the lintels, the exteriors of the mind which introduce. Since angelic ideas are thus spiritual, they are also living; and so what in the natural world are dead objects, when they pass into the spiritual world become living objects; for everything spiritual is living, because it proceeds from the Lord. That 2
the posts and the lintel have a like signification as the forehead and hands of man, is evident from these words in Moses: *Thou shalt love Jehovah thy God with all thy*

*heart, and with all thy soul, and with all thy strength. . . . Thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house and upon thy gates* (Deut. vi. 5, 8, 9; xi. 13, 18, 20); because they involve a similar meaning, both are mentioned. 3 That the lintel and posts in the spiritual sense are the goods and truths of the natural by which there is introduction to spiritual things, is evident from the description of the new temple in Ezekiel, by which temple is signified the spiritual church. Posts and lintels are there frequently mentioned, and they are also measured, which would never have been done if they had not also signified something of the church and of heaven, that is, something spiritual — as in the following passages in that prophet: In the first day of the month . . . *the priest shall take of the blood of the sin offering, and put it upon the door posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court* (xlv. 18, 19). 4 Again: *The prince shall enter by the way of the porch . . . without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering . . . and he shall worship at the threshold of the gate* (xlvi. 2). That by a temple is not there meant a temple, but the church of the Lord, every one may know; for such things as are there described in several chapters never came to pass, nor will come to pass. That in the supreme sense by temple is meant the Lord as to the Divine Human, He Himself teaches in John (ii. 19–22). Therefore in the representative sense by a temple is meant His church. That an angel measured the lintels of that new temple, may be also seen in Ezekiel (xl. 9, 10, 14, 16, 24; xli. 21, 25), which measuring would have been of no importance, unless the lintels signified something of the church, and likewise the numbers. Because the posts and the lintels signified truths and goods in the natural, which serve for introduction, therefore in that new temple they were made square to view (Ezek. xli. 21); and therefore in the temple of Solomon the posts were made of olive wood (1 Kings vi. 31, 33). Olive wood signified the good of truth, or the good which is of the spiritual church.

7848. *Upon the houses.* That this signifies those things which are of the will of good, is evident from the signification of a house, as a man (see n. 3128), and as the mind of man (n. 3538, 4973, 5023, 7353), consequently that which is of the will, here that which is of the will of good. The reason why by a house is also signified the will, is, that by it is signified a man, and man is man principally from his will. Moreover whether we speak of man, or of his mind, it is the same; for man is not man from the form of his body, but from his mind, and man is such as his mind is, that is, such as his understanding and will are, especially such as his will is.

7849. *Wherein they shall eat it.* That this signifies enjoying, is evident from the signification of eating, as appropriating (see n. 3168, 3513, 4745), but in the present case enjoying, because a state of initiation is treated of. The case herein is this. They who before the Lord's coming were detained in custody in the lower earth (n. 6854, 6914, 7091, 7828), when they were to be liberated, were to be prepared to receive influx of good and truth from the Lord, for they were to pass through the midst of hell; and lest in that passage evils and falsities should flow in from the infernal spirits round about, therefore they were to be prepared, that they might then be in a full state of truth and good. But concerning that passage, by the Divine mercy of the Lord, more shall be said in what follows. This preparation, or initiation to a state of reception of good and truth, is described by the things which were to be done between the tenth day of the month and the fourteenth day, and which were to be observed in respect to the eating of the paschal lamb.

7850. *And they shall eat the flesh.* That this signifies the enjoying of good, is evident from the signification of eating, as enjoying — of which just above (n. 7849); and from the signification of flesh, as the proprium of man vivified by the Divine Human of the Lord, thus all celestial and spiritual good with man (see n. 3813, 6968). That flesh has this signification was well known among the ancients, and yet at this day it is so unknown that there is no one who would not wonder that such should be said to be the signification of flesh. If it is said that it is a spiritual correspondent, this is not understood. If it is said that it is a significative, this indeed is understood, but in another sense than that in which it is a significative correspondent, namely, as a thing altogether separate; when yet a spiritual or a significative correspondent is conjoined with that to which it corresponds, as the sight of man with his eye, the hearing with his ear, the thought, which is spiritual, with the form of man's interiors, and by it with the particular organs of speech; or as the will, which is also spiritual, is conjoined with the muscular fibres by which action is produced. Such is the case with every spiritual correspondent or significative in respect to its
2 natural, with which there is correspondence. Who cannot see that by flesh is not meant flesh, nor by blood blood, when the Lord says in John — *Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves. He that eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed* (vi. 53–55). That by flesh is meant the Divine good of the Divine love of the Lord, which is from His Divine Human, and by blood the Divine truth proceeding from His Divine good, also the reciprocal of man, few at this day know, and they who might know do not desire to know; and this because they are in no affection for truth for the sake of

truth, but only for the sake of worldly advantages; also
because natural men naturally desire to apprehend all
things. These things have been said, that it may be 3
known what is signified by eating flesh at the supper of
the passover, consequently what at the Holy Supper, which
was then instituted. The bread and the wine in the Holy
Supper signify the same thing with the flesh and the blood
(see n. 2165, 2177, 2187, 3464, 3478, 3735, 3813, 4211,
4217, 4735, 4976, 5915). That flesh does not mean flesh
in the spiritual sense of the Word, besides being manifest
from other passages, is plain from this in the Apocalypse:
*Come and be gathered together unto the supper of the great*
*God; that ye may eat . . . the flesh of captains, and the*
*flesh of mighty men, and the flesh of horses and of them*
*that sit thereon, and the flesh of all men, both free and*
*bond, and small and great* (xix. 17, 18) —where by flesh
are signified goods of various kinds.

7851. *In that night.* That this signifies when the condemnation of the evil has taken place, is evident from the signification of night, as a state of the devastation of truth and good (see n. 221, 709, 2353, 7776), thus condemnation; for when there is no longer truth and good, but falsity and evil, there is condemnation; here the condemnation of those who infested those who were of the spriritual church.

7852. *Roast with fire.* That this signifies the good which is of love, is evident from the signification of roast with fire, as the good of love, for fire signifies love (see n. 934, 4906, 5215, 6314, 6832, 6834, 6849, 7324), and roasted signifies that which is imbued with love, consequently good. In the Word a distinction is made between what is roasted and what is boiled; and by roasted is signified good because effected by fire, and by boiled is meant truth because effected by means of water; so it is in this passage, for it is said: *Eat not of it raw, nor by boiling boiled with waters, but roast with fire* (verse 9). The reason is that by the

paschal lamb is signified the good of innocence, which
2 good is the good of love to the Lord. From these things it is plain what is meant in the spiritual sense by the broiled or roasted fish in Luke (xxiv. 42, 43); also what by the fish set upon the fire of coals, when the Lord appeared to the disciples, concerning which it is thus written in John: When the disciples *got out upon the land, they see a fire of coals laid, and a little fish lying thereon, and bread. . . . Jesus cometh, and taketh the bread, and giveth them, and the little fish likewise* (xxi. 9, 13). Here by fish is signified the truth of the natural (n. 991), but by the fire of coals good, thus by the little fish lying thereon, the truth of spiritual good in the natural. He who does not believe that there is an internal sense of the Word, must needs believe that no arcanum is involved in the circumstance that when the Lord appeared to the disciples, there was a fish upon a fire, and that it was given to them by the
3 Lord to eat. Since by roast with fire is signified the good which is of celestial and spiritual love, therefore in the opposite sense by roast with fire is signified the evil which is of the love of self and of the world — as in Isaiah: *He hath burned part thereof in the fire; with part thereof he hath eaten flesh; he hath roasted roast that he might be satisfied: yea he hath warmed himself, and said: Brother, I am warm, I have seen the fire. . . . I have burned part of it in the fire: yea, also I have baked bread upon the coals thereof; I have roasted flesh and eaten it* (xliv. 16, 19) — describing the worshippers of a graven image. By a graven image is signified the falsity of evil, which is so described; roasting roast and roasting flesh is working evil from a filthy love. That fire in the opposite sense is the evil of the love of self and of the world, or of the lusts which are of those loves, may be seen above (n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324, 7575).

7853. *And unleavened bread.* That this signifies what is purified from all falsity, is evident from the signification of unleavened or unfermented, as purified from falsity (see n. 2342). The reason why unleavened has this signification, is, that leaven signifies falsity — of which in what follows.

7854. *With bitter herbs.* That this signifies by the unpleasant things of temptation, is evident from the signification of bitter things, or bitternesses, as what is unpleasant, and here what is of temptations. For the good of innocence, which is represented by the paschal lamb, cannot be appropriated to any one except through temptations. By unleavened bread such good is signified, and, because this is appropriated through temptations, the bread was appointed to be eaten with bitter herbs; and moreover that bread was to them bread of affliction, like the manna (Deut. viii. 15, 16; xvi. 3), because it was without leaven, that is, without any falsity from evil, for man cannot endure pure truth and pure good. That things unpleasant are signified by bitter things, is plain in Isaiah: *Woe unto them that call evil good, and good evil . . . that put bitter for sweet and sweet for bitter!* (v. 20.) And again: *They shall not drink wine with a song; strong drink shall be bitter to them that drink it* (xxiv. 9). That the unpleasant things of temptations are signified by bitter things, is evident from the words in Exodus —*And when they came to Marah, they could not drink of the waters of Marah, for they were bitter. . . . And the people murmured against Moses. . . . And he cried unto Jehovah; and Jehovah showed him wood and he cast it into the waters, and the waters were made sweet. There He made for them a statute and a judgment, and there He proved them* (xv. 23–25). And also in John: *There fell from heaven a great star, burning as a lamp. . . . The name of the star is called Wormwood . . . and many men died of the waters, because they were made bitter* (viii. 10, 11). In these passages bitter waters stand for the unpleasant things of temptations, the men who died of the waters for those who succumbed in temptations.

7855. *They shall eat it.* That this signifies enjoying it, is evident from what was said above (n. 7849).

7856. *Eat not of it raw.* That this signifies not without love, is evident from the signification of eating, as enjoying (as above, n. 7849); and from the signification of raw, as without the good of love. That raw has this signification, is plain from the signification of roasted with fire, as the good of love (see n. 7852); for this reason raw means what is not roasted with fire, thus what is without love.

7857. *Nor by boiling boiled with waters.* That this signifies that it shall not go forth from the truth which is of faith, is evident from the signification of waters, as the truths which are of faith (see n. 2702, 3058, 3424, 4976, 5668); hence boiled with waters is that which comes forth therefrom, that is, the good that is from the truth of faith; this good is distinguished from the good that is from love, which is signified by roasted with fire (n. 7852). Every spiritual good either proceeds from faith, that is, through faith, or proceeds from love. When man is being regenerated, the good with him then proceeds from the truth of faith; for he then acts in accordance with truth — not from affection for truth, but from obedience, because it was so commanded. Afterward, however, when he is regenerated, he does good from affection, thus from love. These two states with man are well distinguished in the Word, by reason that man cannot be at the same time in both states. He who is in the first state cannot enter into the other until he is regenerated; and he who is in the other state ought not to betake himself to the former. If any one betakes himself to the former state, he loses then the affection for doing good from love, and relapses into the state of faith, which had been serviceable to him for introduction to good, and he also relapses beyond that state. This, in the internal sense, is meant by the Lord's words concerning the final judgment in Matthew: *Then . . . let him that is upon the house not go down to take anything out of his house: and let him that is in the field not return back to take his garments* (xxiv. 17, 18); and also by Lot's wife, that she looked back behind her (Luke xvii. 31, 32). From this it may be understood what is meant by enjoying the good which comes forth from love, but not that which comes forth from the truth of faith, which things are signified by this, that they should eat the flesh roasted with fire, but not boiled with waters. Because by the sacrifices and 2 burnt offerings was signified the worship of the Lord from faith and love — by sacrifices from faith, and by burnt offerings from love — and because the glorification of the Lord, and gladness on account of the enjoying of goods from the Lord, was signified by repasts made of the sanctified things, therefore it was allowed them then to boil the flesh; for the glorification of the Lord and gladness on account of the enjoying of goods proceed from affection for the truth which is of faith, as does also all confession. That the flesh of the sacrifice was to be seethed, or boiled, may be seen in several places (Exod. xxix. 31, 32: 1 Sam. ii. 13–15: 1 Kings xix. 21). The like is signified by boiling, or seething, in Zechariah: *In that day . . . every pot in Jerusalem and in Judah shall be holiness unto Jehovah of Hosts: and all they that sacrifice shall come and take of them, and seethe therein* (xiv. 21).

7858. *But roast with fire.* That this signifies that it should come forth from love, is evident from the signification of roast with fire, as good which is from love — of which above (n. 7852).

7859. *Its head upon its legs and upon the inwards thereof.* That this signifies from the inmost to the external, is evident from the signification of the head, when it is spoken of as upon the legs and the inwards, as the inmost; for the head is the highest, and the highest in the spiritual sense is the inmost (n. 2148, 3084, 4599, 5146) — that by the head is signified what is interior, and by the body what is exterior, may be seen above (n. 6436); from the signification of the legs, as what is exterior; for the legs in respect to the head are lower, and as what is higher signifies what is interior, so what is lower signifies what is exterior; and from the signification of inwards, as what is still lower in order, as the things of the belly and the intestines. The command to roast the head upon the legs and upon the inwards represented that things interior and exterior must be conjoined, that is, must act as one; for interior things are those which are of the internal man, and exterior those which are of the external man; or interior things are those which are of the spiritual man, and exterior those which are of the natural man. These things must be conjoined, that is, must act as one, in order that man may be a kingdom of the Lord; they are separated when the natural or external man does otherwise than the spiritual or internal wills. From these considerations it may be evident what was signified by the command that the paschal lamb should be roast with fire, the head upon the legs and the inwards. By the inwards is meant the natural still more external, or the sensual. That a Divine arcanum is in these commands, every one may see; for the paschal lamb was the most holy thing in that church; but that holy arcanum is not laid open except by the spiritual understanding of the things and words, which is here such as has been described.

7860. *And ye shall let nothing of it remain until the morning.* That this signifies the duration of this state before a state of enlightenment in heaven, is evident from the signification of morning, as heaven and a state of enlightenment there (see n. 2405, 3458, 3723, 5740, 5962); that to let nothing of it remain until that time is the duration of that state, is manifest, for then the former state will cease. In the internal sense, as was before shown, the subject is the liberation from infestations of those who are of the spiritual church. The state of their liberation is represented by the passover, and the state of their elevation into heaven by the introduction into the land of Canaan; this latter state is what is meant by morning. These two states are altogether different, as are the state of means to the end and the state of the end. When the state of the end is at hand, then the things which are in the state of the means must come to a close. From this it is plain why it was commanded that they should let nothing of it remain until the morning.

7861. *But that which remaineth of it until the morning ye shall burn with fire.* That this signifies a state mediate to the end through temptations, is evident from the signification of that which remaineth until the morning, as a state mediate to the last, which is the state of elevation into heaven — for by morning is signified elevation into heaven and enlightenment there — see just above (n. 7860), therefore by the time before morning is signified a mediate state, in which it was allowed to enjoy that which remained, or to eat it, but not afterward; and from the signification of burning with fire, as undergoing temptations. That temptations are signified by burning with fire, is because purifications are effected by fire; also because when man is let into temptations, he is let down into his lusts, which are fires.

7862. *And thus shall ye eat it.* That this signifies enjoyment in a state of separation from the evil who infested and preservation then, is evident from the signification of eating, as enjoyment — of which above (n. 7849). As the departure out of Egypt is now treated of, and by that departure is signified separation from those who infested, therefore it is that state which is meant by thus shall ye eat it. That it means also preservation, is plain.

7863. *Your loins girded.* That this signifies as to interiors, is evident from the signification of the loins, as what is of marriage love (see n. 3021, 4277, 4280, 5050–5062), thus what is of the love of good and truth, for marriage love descends from this (n. 686, 2618, 2727–2759, 4434, 5053). For this reason, and because the loins are above the feet which are the exteriors — of which just below — by the loins are signified interiors. By the loins being girded is signified readiness to receive influx of good and truth from the Lord, also to act according to the influx. All girding and investiture signifies a state of preparation to receive and act, for then all things and each are kept in their order; it is otherwise when they are not girded.

7864. *Your shoes on your feet.* That this signifies as to exteriors, is evident from the signification of shoes, as the externals or ultimates of the natural, which in general cover the interiors of the natural; and from the signification of feet, as the natural (see n. 2162, 3147, 3761, 3986, 4280, 4938–4952).

7865. *And your staff in your hand.* That this signifies as to mediates, is evident from the signification of a staff in the hand, as mediates, when journeying or sojourning is treated of, and when the loins are mentioned, and also shoes on the feet, which are interiors and exteriors.

7866. *And ye shall eat it in haste.* That this signifies desire [*affectionem*] for separation, is evident from the signification of haste, as desire, because it is of desire (see n. 7695); here desire for separation, because from those who infest, who are signified by the Egyptians.

7867. *It is the passover of Jehovah.* That this signifies the presence of the Lord and liberation by Him, is evident from what has been said heretofore, especially from what has been said concerning the liberation of those who are of the spiritual church by the Lord's coming (n. 6854, 6914, 7035, 7091, 7828); that Jehovah in the Word is the Lord may be seen above (n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905).

7868. Verses 12–16. *For I will go through the land of Egypt in that night, and will smite all the firstborn in* *the land of Egypt, from man even to beast; and against all the gods of Egypt I will execute judgments: I am Jehovah. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you for a destroyer, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to Jehovah: throughout your generations ye shall keep it a feast, by a statute forever. Seven days shall ye eat unleavened bread; even on the first day ye shall cause leaven to cease from your houses: for whosoever eateth what is leavened from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be to you a holy convocation, and in the seventh day a holy convocation; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.* "For I will go through the land of Egypt" signifies presence among those who infested; "in that night" signifies the state of their evil; "and will smite all the firstborn in the land of Egypt" signifies the condemnation of those who are in faith separate from charity; "from man even to beast" signifies their evil lusts interior and exterior; "and against all the gods of Egypt I will execute judgments" signifies their falsities which are to be condemned; "I am Jehovah" signifies the Lord, that He is the only God. "And the blood" signifies the truth of the good of innocence; "shall be to you for a token upon the houses where ye are" signifies that it would be an attesting of the will of good; "and when I see the blood" signifies the apperception of that truth by those who bring condemnation; "I will pass over you" signifies that it will flee thence; "and there shall no plague be upon you for a destroyer" signifies that damnation from the hells shall not flow in; "when I smite the land of Egypt" signifies when they are condemned who are in faith separate from charity. "And this day shall be unto you for a memorial" signifies the quality of that state in worship; "and ye shall keep it a feast to Jehovah" signifies the worship of the Lord on account of liberation from condemnation; "throughout your generations" signifies in those things which are of faith and charity; "ye shall keep it a feast, by a statute forever," signifies the worship of the Lord according to the order of heaven on the part of those who are of the spiritual church. "Seven days" signifies what is holy; "shall ye eat unleavened bread" signifies purification from falsities; "even on the first day ye shall cause leaven to cease from your houses" signifies that no falsity at all shall be in good; "for whosoever eateth what is leavened" signifies who appropriates to himself falsity; "that soul shall be cut off from Israel" signifies that he shall be separated from those who are of the spiritual church and that he shall be condemned; "from the first day until the seventh day" signifies a full holy state. "And in the first day there shall be to you a holy convocation" signifies that in the beginning all shall be together; "and in the seventh day a holy convocation" signifies so in the end of the state; "no manner of work shall be done in them" signifies a withholding then from things earthly and worldly; "save that which every man must eat" signifies when spiritual and celestial good is appropriated; "that only may be done of you" signifies that to these only they shall then give attention.

7869. *For I will go through the land of Egypt.* That this signifies presence among those who infested, is evident from the signification of going, when through a land and by Jehovah, as presence; and from the signification of the Egyptians, as those who infested them who were of the spiritual church (n. 6692, 7097), here signified by the land of Egypt.

7870. *In that night.* That this signifies the state of their evil, is evident from the signification of night, as a state when there is nothing but evil and falsity; for night is opposed to day, and darkness to light, and by day and light is signified when there is truth and good. For this reason by night is also signified the last time of the church, for then, because there is no faith and charity, falsities and evils reign (n. 2353, 6000); by night is also signified total devastation (n. 7776), and likewise damnation (n. 7851). From this it is plain that the state of those who are in hell is called night. Not that the darkness of night is with them, for they see one another; but because the state of truth and good which is in the heavens, is called day, therefore the state of falsity and evil is called night. Moreover there is thick darkness there when anything of light from heaven flows in thither; for then their light [*lumen*] from which they see, is dissipated and becomes thick darkness. The light from which they see is indeed derived from light 2 from the Lord through heaven, for in the other life there is no light from any other source; but this light with those in hell is received by the faculty in them of understanding truth. This faculty of understanding truth remains with them, as with every man, howsoever they are in evil and falsity; but when that heavenly light passes from that faculty into the will, so that they do not desire to understand, and passes thence into evil and falsity, then the heavenly light with them is turned into an obscure light [*lumen*], which is like the light arising from a coal fire; and this light, as already said, is turned into thick darkness by the light of heaven when it flows in. That in the hells there is such a light as that from a coal fire, may be seen above (n. 1528, 3340, 4418, 4531), and that that light is turned into thick darkness at the presence of the light of heaven (n. 1783, 3412, 4533, 5057, 5058, 6000). From this it may be evident that in the other life every one has light according as his faculty of understanding is instructed in truths from good, or in falsities from evil.

7871. *And will smite all the firstborn in the land of Egypt.* That this signifies the condemnation of those who are in faith separate from charity, is evident from the signification of smiting, as condemning; for to smite is to kill or to put to death, and by death, in the spiritual sense, is signified damnation (see n. 6119); and from the signification of the firstborn, when predicated of the Egyptians, by whom are represented those who are in falsities from evil, as faith separate from charity (n. 3325, 7039, 7766, 7778, 7779). The firstborn in the genuine sense, when said of the spiritual church, is the faith which is of charity (n. 367, 2435, 3325, 3494, 6344, 7035); hence in the opposite sense the firstborn is faith without charity.

7872. *From man even to beast.* That this signifies their evil lusts interior and exterior, is evident from the signification of from man even to beast, as affection for interior and exterior good (see n. 7424, 7523); for by man is signified affection for interior good, and by beast affection for exterior good. Hence in the opposite sense, as here where the firstborn of the Egyptians are spoken of, evil affections are signified, or lusts interior and exterior. That beasts are good affections and in the opposite sense evil affections or lusts, may be seen above (n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 2781, 3218, 3519, 5198).

7873. *And against all the gods of Egypt I will execute judgments.* That this signifies their falsities which are to be condemned, is evident from the signification of gods, as falsities — concerning which more presently; and from the signification of executing judgments, as to be condemned. For to judge, or to execute judgments, is either for life or for death, for life it is salvation, for death it is condemnation. In the Word mention is made of many gods. When the angels are so called, truths are signified (see n. 4295, 4402, 7268); hence in the opposite sense by the gods of the nations are signified falsities (n. 4402, 4544). That truths are called gods is because truth proceeds from the Divine Itself, and in itself is Divine; therefore they who receive it are called gods—not that they are gods, but that the truth which is with them is Divine. Hence it is that in the original tongue God is called in the plural, Elohim. The Divine Itself is the Divine good, but what proceeds from It is the Divine truth, which fills the whole heaven. Since now the term God means truth, therefore in the opposite sense a god means falsity.

7874. *I am Jehovah.* That this signifies the Lord that He is the only God, may be evident from what was shown above (n. 7401, 7444, 7544, 7598, 7636).

7875. *And the blood.* That this signifies the truth of the good of innocence, is evident from the the signification of the blood of the lamb, as the truth of the good of innocence (see n. 7846).

7876. *Shall be to you for a token upon the houses where ye are.* That this signifies that it would be an attesting of the will of good, is evident from the signification of being for a sign, as an attesting; and from the signification of houses, as what is of the will of good (see n. 7848).

7877. *And when I see the blood.* That this signifies apperception of that truth by those who bring condemnation, is evident from the signification of seeing, as understanding and apperceiving (see n. 2150, 2325, 2807, 3764, 4403–4421, 4567, 4723, 5400) — that it is apperception by those who bring condemnation, will be seen below; and from the signification of blood, as the truth of the good of innocence — as above (n. 7846). What the truth of the good 2 of innocence is, must be told. The good of innocence is the good of love to the Lord; for they who are in this love are in innocence. Therefore they who are in the inmost or third heaven are in innocence above the rest, because in love to the Lord. From innocence they who are there appear to others as little children, and still they are the wisest of all who are in heaven (see n. 2306); for innocence dwells in wisdom (n. 2305, 3494, 4797). The truth of the good of innocence which is with them is not the truth of faith, but is the good of charity. For they who

are in the third heaven do not know what faith is, thus neither do they know what its truth is; for they are in the perception of the truth of faith, from which perception they know instantly that a thing is so, nor do they ever reason about it, whether it be so, still less dispute. That they are in perception in this manner, does not come within ordinary knowledge. It is otherwise with the spiritual, who are in the second heaven. These by the truth which is of faith are led to the good which is of charity; wherefore they reason whether a thing be true or not, because they do not perceive whether it is; for this reason truths to them become matters of knowledge, and are
3 called the doctrinals of faith. That they who are in the inmost or third heaven are in such a state that they perceive what is truth of faith and therefore do not refer it to knowledge, may be seen above (n. 202, 337, 2715, 2718, 3246, 4448). How it is that by Jehovah's saying, I shall see, thus saying it concerning Himself, is signified apperception by those who bring condemnation, that is, by the infernals, may be manifest from what has been above shown, namely, that evil is attributed to Jehovah, or the Lord, although nothing of evil comes forth from Him, but from hell (n. 2447, 6071, 6991, 6997, 7533, 7632, 7643). That evil is permitted, has the appearance as if it were from him who permits, when he has the power to take it away. Thus in the present case, that the firstborn of the Egyptians were given to death is attributed to Jehovah, for it is said, *I will pass through the land of Egypt in that night, and will smite all the firstborn in the land of Egypt. . . . And it came to pass at midnight that Jehovah smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh about to sit upon his throne unto the firstborn of the captive that was in the dungeon* (verses 12, 29); and yet in this verse he is called a destroyer who does this: *The blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and there*

*shall no plague be upon you for a destroyer.* The case is 4
similar with respect to the devastation of the evil in the other life, and the condemnation and casting down into hell, which in the internal sense are meant by the plagues, and by the death of the firstborn, and by the immersion in the Red Sea. Jehovah, or the Lord, vastates no one, still less condemns and casts down into hell; but it is the evil spirit himself who does this to himself, it is the evil that is in him. For this reason now by the expression, when I see the blood, is signified apperception by those who bring condemnation. How it is in respect to permission cannot 5
be told in a few words, because it involves very many arcana. That the wicked are condemned and are tormented, is not a permission from the Lord as of one who wills it, but as of one who does not will, but cannot bring relief in view of the urgency and resistance of the end, which is the salvation of the whole human race; for if He were to bring relief, it would be doing evil, which is altogether contrary to the Divine. But on this subject, by the Divine mercy of the Lord, more will be said elsewhere.

7878. *I will pass over you.* That this signifies that it will flee thence, namely, the damnation which is from the hells, is evident from the signification of passing over, when this is said of condemnation, as fleeing thence. Moreover the sphere of condemnation, which flows forth from the hells, flees before those who are in truth and good from the Lord; for damnation flows in with those who are in evil and falsity, inasmuch as there is a state of reception there; but not with those who are in truth and good, since they are opposites, one of which flees the other. All things which have been thus far ordained concerning the paschal lamb, concerning the roasting and eating of it, also concerning the blood upon the posts and lintel, have reference to this, namely, that the destroyer shall pass by their houses, in the internal sense, that they shall be free from all damnation. For the sake of this end, namely, that damnation might flee from them, they were prepared. The process of preparation is what in the internal sense is described by the statutes concerning the paschal lamb.

7879. *And there shall no plague be upon you for a destroyer.* That this signifies that damnation from hell shall not flow in, is evident from the signification of plague, as here damnation — for this plague was the death of all the firstborn in Egypt, and that this means damnation may be seen above (n. 7778); and from the signification of a destroyer, as the hell which brings damnation. In regard to this, that hell brings damnation, the case is as follows: the devastation of the evil in the other life, also their condemnation, and likewise their casting down into hell, does not come immediately from the spirit who is in evil, but comes from the hells. For the evils which are there all exist by influx from the hells, and none without influx thence, and they exist in form according to the state of evil in which the spirits are who are vastated and condemned; and the state of evil exists in accordance with the privation of good and truth. According to that state comes about communication with the hells; and the hells are most ready to bring in evil, for to bring in evil is the very enjoyment of their life. Because of the hells being such, they are kept shut by the Lord; for, if they were opened, the whole human race would perish, inasmuch as the hells continually breathe the destruction of all. That seventy thousand men perished by the pestilence on account of the numbering of the people by David (2 Sam. xxiv.), and that a hundred eighty and five thousand were slain in one night in the camp of the Assyrians (2 Kings xix. 35), was wrought by the hells, because they were then opened. Similar effects would be produced at this day, if they should be opened. Therefore they are kept closely shut by the Lord. That damnation from the hells cannot flow in with those who are kept by the Lord in good and truth, and that this is signified by there shall no plague be upon you as a destroyer, may be seen just above (n. 7878).

7880. *When I smite the land of Egypt.* That this signifies when they are condemned who are in faith separate from charity, is evident from what was said above (see n. 7871).

7881. *And this day shall be unto you for a memorial.* That this signifies the quality of that state in worship, is evident from the signification of day, as state (see n. 23, 487, 488, 493, 2788, 3462, 3785, 4850, 5672, 5962, 6110); and from the signification of memorial, as quality in worship (n. 6888).

7882. *And ye shall keep it a feast to Jehovah.* That this signifies the worship of the Lord on account of liberation from condemnation, is evident from the signification of keeping a feast to Jehovah, as worship of the Lord, and indeed on account of liberation from condemnation, because on that account this day was a feast. That the passover was instituted on account of the liberation by the Lord of those who were of the spiritual church, may be seen above (n. 7867).

7883. *Throughout your generations.* That this signifies in those things which are of faith and charity, is evident from the signification of generations, as what is of faith and charity (see n. 613, 2020, 2584, 6239).

7884. *Ye shall keep it a feast, by a statute forever.* That this signifies the worship of the Lord according to the order of heaven on the part of those who are of the spiritual church, is evident from the signification of a statute forever, as the order of heaven — of which below; and from the signification of keeping a feast, as the worship of the Lord — as just above (n. 7882); and because it is said to the sons of Israel that they should keep it a feast, they are meant who are of the spiritual church. That a statute forever is the order of heaven, is because all the statutes which were commanded to the sons of

Israel, were such as flowed from the order of heaven. For this reason they also represented the things that are of heaven. By worship according to the order of heaven is meant all exercise of good according to the precepts of the Lord. By the worship of God at this day is meant principally the oral worship in a temple, both morning and evening. But the worship of God does not consist essentially in this, but in a life of uses; this latter worship is according to the order of heaven. Oral worship is also worship, but it is of no avail at all, unless there be worship of life; for this is worship of the heart; and oral worship, that it may become worship, must proceed from that of life.

7885. *Seven days.* That this signifies what is holy, is evident from the signification of seven, as involving what is holy, and of seven days, as what is holy; that seven involves what is holy, may be seen above (n. 395, 433, 716, 881, 5265, 5268).

7886. *Shall ye eat unleavened bread.* That this signifies purification from falsities, is evident from the signification of unleavened bread, as purification from falsities (see n. 2342).

7887. *Even on the first day ye shall cause leaven to cease from your houses.* That this signifies that no falsity at all shall be in good, is evident from the signification of the first day, as the beginning of that state — that day is state, see just above (n. 7881); and from the signification of leaven, as falsity — of which below; and from the signification of house, as good (see n. 2233, 2234, 2559, 3652, 3720, 7833-7835, 7848). From this it is plain that by, even on the first day ye shall cause leaven to cease from your houses, is signified that from the very beginning of that state there shall be no falsity in good. With respect to good the case is this. Goods are infinite in variety, and they have their quality from truths; for this reason the good becomes such as the truths are which enter. The truths which enter are seldom genuine, but are appearances of truth, and also are falsities, but still not opposite to truths. Nevertheless when these flow into good, which is the case when life is according to them from ignorance, in which ignorance is innocence, and when the end is to do good, then they are regarded by the Lord and in heaven, not as falsities, but as semblances of truth, and according to the quality of the innocence are accepted as truths; from this good receives its quality. From these considerations it may be evident what is meant by the expression that no falsity shall be in good.

7888. *For whosoever eateth what is leavened.* That this signifies who appropriates to himself falsity, is evident from the signification of eating, as appropriating to one's self (see n. 2187, 2343, 3168, 3513, 3596, 4745); and from the signification of what is leavened, as falsity (see above, n. 7887).

7889. *That soul shall be cut off from Israel.* That this signifies that he shall be separated from those who are of the spiritual church and that he shall be condemned, is evident from the signification of being cut off, as being separated and also condemned; and from the representation of the sons of Israel, as those who are of the spiritual church — of which frequently above. The reason why he shall be separated and condemned who has falsity in good is, that falsity, which is signified by what is leavened, in good makes it of such a quality that it cannot but receive evil from the hells which bring damnation. When they are to be liberated from those who have infested, that then damnation will flow in from all sides, and that they who are in genuine good or in good without falsity will pass safe through the midst of damnation, may be seen above (n. 7878).

7890. *From the first day until the seventh day.* That this signifies a full holy state, is evident from the signification of seven days, as a holy state — of which above

(n. 7885), and also as a full state (n. 6508), which is also signified by a week. That a week is an entire period greater or less, from beginning to end, may be seen above (n. 2044, 3845).

7891. *And in the first day there shall be to you a holy convocation.* That this signifies that in the beginning all shall be together, is evident from the signification of the first day, as the beginning, namely, of liberation from those who have infested, and so from condemnation; and from the signification of a holy convocation, as that all shall be together. Convocations were made that the whole congregation of Israel might be together and might thus represent heaven; for then they were all distinguished into tribes, and the tribes into families, and the families into houses. That heaven with the societies there was represented by the tribes, the families, the houses of the sons of Israel, may be seen above (n. 7836). Therefore those convocations were called holy, and were made at every feast (Lev. xxiii. 27, 36: Num. xxviii. 26; xxix. 1, 7, 12). From this the feasts themselves were called holy convocations, for it was commanded that all the males should be present at them. That the feasts were called holy convocations is evident in Moses: *These are the set feasts of Jehovah, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto Jehovah* (Lev. xxiii. 37). That at such times all males were to be present is further evident from these words: *Three times in a year shall all thy males appear before Jehovah thy God, in the place where He shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles* (Deut. xvi. 16).

7892. *And in the seventh day a holy convocation.* That this signifies so in the end of the state, is evident from the signification of the seventh day, which was the last of the feast, as its end. What is signified by a holy convocation, may be seen just above (n. 7891).

7893. *No manner of work shall be done in them.* That this signifies a withholding then from things earthly and worldly, is evident from the signification of work, as labors and occupations which have for their end the things of the world and of the earth; therefore by, no manner of work shall be done in them, is signified a withholding from such things. That it was so severely forbidden to do any work on the feasts and sabbaths, was in order that then they might be in a full representative state, that is, in such things as represented heavenly and spiritual things, which state would have been disturbed if they had done works that looked to the world and the earth as their end. For the representatives of a church were instituted among the posterity of Jacob to the intent that by them there might be communication of heaven with man, which is the end for which a church is established. This communication would not have been maintained, unless under the penalty of death it had been forbidden them to do any work on the days of the feasts and sabbaths; for their minds were occupied with things worldly and earthly, in which they immersed themselves with the whole heart, such being their nature. Wherefore if they had been free to busy themselves at the same time in those things, the communication by representatives would have been altogether interrupted and destroyed. But afterward the same feasts were retained for the sake of heavenly life at the time and for teaching, that they might then learn what faith and charity are.

7894. *Save that which every man must eat.* That this signifies when spiritual and celestial good is appropriated, is evident from the signification of eating, as appropriation (see n. 2187, 2343, 3168, 3513, 3596, 4745). That what is spiritual and celestial should be appropriated, is meant by those things ordained concerning the paschal lamb.

7895. *That only may be done of you.* That this signifies that to these only they shall then give attention, is evident without explication.

7896. Verses 17–20. *And ye shall observe* [*the feast of*] *unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt: therefore shall ye observe this day throughout your generations by a statute forever. In the first* [*month*], *on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall no leaven be found in your houses: for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.* "And ye shall observe [the feast of] unleavened bread" signifies that there shall be no falsity; "for in this selfsame day have I brought your hosts out of the land of Egypt" signifies because then there is a state of charity and faith, by which separation is effected from those who are in evils and falsities; "therefore shall ye observe this day throughout your generations by a statute forever" signifies worship from faith and charity according to the order of heaven. "In the first [month], on the fourteenth day of the month" signifies in the beginning of a holy state; "at even" signifies the end of a former state and the beginning of a new one; "ye shall eat unleavened bread" signifies appropriation by good, of truth purified from falsity; "until the one and twentieth day of the month" signifies the end of that holy state; "at even" signifies the end of a former state and the beginning of a new one. "Seven days" signifies the entire period of this state; "shall no leaven be found in your houses" signifies that nothing at all of falsity shall accede to good; "for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel" signifies that he who adjoins falsity to his good is condemned; "whether he be a sojourner, or born in the land" signifies who is of the church, whether not born in it, or born in it. "Ye shall eat nothing leavened" signifies that every caution is to be used that falsity be not appropriated; "in all your habitations shall ye eat unleavened bread" signifies that in the interiors, where good is, truth shall be appropriated.

7897. *And ye shall observe [the feast of] unleavened bread.* That this signifies that there shall be no falsity, is evident from the signification of unleavened bread, as what is purified from all falsity (see n. 2342).

7898. *For in this selfsame day have I brought your hosts out of the land of Egypt.* That this signifies because then there is a state of charity and faith, whereby separation is effected from those who are in evils and falsities, is evident from the signification of day, as state — of which above (n. 7881); from the signification of hosts, as those things which are of charity and faith (see n. 3448, 7236); from the signification of bringing out, as being separated; and from the signification of the Egyptians, as those who are in evils and falsities — of which frequently above.

7899. *Therefore shall ye observe this day throughout your generations by a statute forever.* That this signifies worship from faith and charity according to Divine order, is evident from the signification of observing, as worship, for that day was observed when the passover was worshipped in it; and from the signification of generations, as those things which are of faith and charity — of which above (n. 7883); and from the signification of a statute forever, as according to Divine order — of which also above (n. 7884).

7900. *In the first [month], on the fourteenth day of the month.* That this signifies in the beginning of a holy state, is evident from the signification of in the first month, as the beginning (as above, n. 7887, 7891); and from the signification of the fourteenth day, as a holy state. That the number fourteen means what is holy, may be seen above (n. 7842), and that day is state (n. 7881). The number fourteen means what is holy, because it arises from seven — seven where named in the Word, signifying what is holy — and the simple and compound numbers involve the same meaning (n. 5291, 5335, 5708). Because the passover was the most holy of the feast days, therefore it was commanded that it should be celebrated on the fourteenth day of the month, should continue seven days, and should be ended on the twenty-first day, by which is also signified what is holy. For the same reason it was also ordained that those who could not celebrate the passover in the first month should celebrate it in the following month, also on the fourteenth day — as thus written in Moses: *If any man of you or of your generations shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto Jehovah: in the second month on the fourteenth day between the two evenings they shall keep it* (Num. ix. 10, 11).

7901. *At even.* That this signifies the end of a former state and the beginning of a new state, is evident from the signification of evening, as the end of a former state and the beginning of another (see n. 7844).

7902. *Ye shall eat unleavened bread.* That this signifies appropriation by good, of truth purified from falsity, is evident from the signification of eating, as appropriation (see n. 2187, 2343, 3168, 3513, 3596, 4745) — that it is appropriation of truth by good, is because truth is appropriated by good, and good, as has been often shown, has its quality from truth, wherefore that truth may be appropriated it must be appropriated by good, and that good may be appropriated it must be appropriated by truth; and from the signification of unleavened bread, as truth purified from all falsity (n. 2342). As regards truth purified from all falsity, it is to be known that pure truth cannot in any wise be with man, both because falsity is continually flowing forth from the evil in which he is and which has its abode in him, and because truths have a mutual connection, and therefore if one prove false, and especially if more than one, the rest of the truths are thence defiled and partake somewhat of falsity. But truth is said to be purified from falsity, when man is capable of being kept by the Lord in the good of innocence. Innocence consists in acknowledging that in one's self there is nothing but evil, and that all good is from the Lord; also in believing that one does not know nor perceive anything from himself, but from the Lord, thus also the truth which is of faith. When man is in this state, then falsity can be removed from him, and truth can be instilled by the Lord. This state is what is signified by unleavened bread, and also by the eating of the paschal lamb.

7903. *Until the one and twentieth day of the month.* That this signifies the end of that holy state, is evident from the signification of the one and twentieth day, as a holy state and also the end of that state. That it signifies a holy state, is because it is the product of seven and three multiplied into each other, and seven signifies what is holy, and also three. That the one and twentieth day is also the end of that state, is plain, because it was the last day.

7904. *At even.* That this signifies the end of a former state and the beginning of a new state, has been shown above (n. 7901).

7905. *Seven days.* That this signifies the entire period of this state, is evident from the signification of seven days, as a holy state (as above, n. 7885), and also an entire period from beginning to end, or a full state (see n. 728, 6508), in like manner as a week (n. 2044, 3845). Because those things were signified, it was ordained that this feast should continue seven days.

7906. *Shall no leaven be found in your houses.* That this signifies that nothing at all of falsity shall accede to good, is evident from the signification of leaven, as falsity — of which in what follows; and from the signification of house, as good (see n. 3652, 3720, 4982, 7833-7835). That leaven means falsity may be evident from those pas-

sages where leaven and leavened, and also unleavened, are named — as in Matthew: *Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.* Afterward the disciples understood *how that He bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees* (xvi. 6, 12) — where leaven manifestly means false teaching. Because leaven signified falsity, it was forbidden to sacrifice the blood of the sacrifice with what was leavened (Exod. xxiii. 18; xxxiv. 25); for by the blood of the sacrifice was signified holy truth, thus truth pure from all falsity (n. 4735, 6978, 7317, 7326, 7846, 7850). It was also ordained that the minchah, which was to be offered upon the altar, should not be baken with leaven (Lev. vi. 17); and that the cakes and wafers also should be unleavened (Lev. vii. 2 11-13). As further regards what is leavened and what is unleavened, it is to be known that the purification of truth from falsity with man can in no way be effected without leavening, so to speak, that is, without the combat of falsity with truth and of truth with falsity; but after combat has taken place and truth has conquered, then falsity falls away like dregs and the truth comes forth purified — like wine which grows clear after fermentation, the dregs falling to the bottom. This fermentation or combat takes place principally when the state with man is changed, that is, when he begins to act from the good of charity and not as before from the truth of faith; for the state is not yet purified when man acts from the truth of faith, but is then purified when he acts from the good which is of charity; for then he acts from the will, but before only from the under-
3 standing. Spiritual combats or temptations are fermentations, in the spiritual sense; for then falsities are desirous to conjoin themselves to truths, but truths reject them, and at length cast them down as it were to the bottom, consequently they cleanse from impurities. In this sense is to be understood what the Lord teaches concerning leaven

in Matthew: *The kingdom of the heavens is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened* (xiii. 33) — where meal is truth from which comes good. Also in Hosea: *They are all adulterers, they are as an oven heated by the baker; the stirrer ceaseth, from the kneading of the dough until it be leavened* (vii. 4). Because, as was said, such combats as are signified by leavenings take place with man in the state previous to a new state of life, therefore it was also ordained that when the new minchah on the feast of the firstfruits was offered, the wave loaves should be baken with leaven, and should be the firstfruits unto Jehovah (Lev. xxiii. 16, 17).

7907. *For whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel.* That this signifies that he who adjoins falsity to his good is condemned, is evident from the signification of eating, as appropriating (see n. 2343, 3168, 3513, 3596, 4745), thus also conjoining (n. 2187) — for he who appropriates anything to himself conjoins it to himself; from the signification of that which is leavened, as falsity — of which just above (n. 7906); from the signification of being cut off, as being separated and condemned (n. 7889); from the signification of soul, as man; and from the signification of the congregation of Israel, as those who are of the spiritual church (n. 7830, 7843). From this it is plain that by, whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, is signified that he who adjoins falsity to his good, will be separated from the spiritual church and will be condemned.

7908. *Whether he be a sojourner, or born in the land.* That this signifies who is of the church, whether not born there or born there, is evident from the signification of a sojourner, as one who is instructed in the truths and goods of the church and receives them (see n. 1463, 4444), thus who is not born within the church but still accedes to it;

and from the signification of one born in the land, as one who is born within the church.

7909. *Ye shall eat nothing leavened.* That this signifies that every caution is to be used that falsity be not appropriated, is evident from the signification of that which is leavened, as falsity — of which above (n. 7906) ; and from the signification of eating, as appropriating to one's self — as also above (n. 7907). The frequent prohibition against eating what is leavened — as at verses 15 to 19 — involves that the utmost caution is to be used against falsity. This caution against falsity is to be used in order that man may be in good. Falsity does not agree with good, but destroys good ; for falsity is of evil, and truth is of good. If falsity is appropriated, that is, firmly believed, there is no reception of the good of innocence, consequently no liberation from condemnation. It is one thing to appropriate falsity to one's self, and it is another thing to adjoin it. They who adjoin falsity, if they are in good, reject it when the truth is seen by them ; but they who appropriate falsity to themselves, retain it and resist the truth itself when it is seen. This now is the reason why it is so often said that what is leavened must not be eaten.

7910. *In all your habitations shall ye eat unleavened bread.* That this signifies that in the interiors, where good is, truth shall be appropriated, is evident from the signification of habitations, as the things which are of the mind, thus which are of intelligence and wisdom (see n. 7719), consequently the interiors — for there are intelligence and wisdom, and good also ; and from the signification of eating unleavened bread, as appropriating truth to one's self — of which often above. As to appropriation being effected in the interiors, and good being there, it is to be known that with those who are in the Lord, that is, who are in the life of faith and charity, good dwells in the interiors, and the more interiorly it dwells with them, the purer and more heavenly the good is ; but truth dwells in the exteriors, and the more exteriorly it dwells with them, the more is truth widowed from good. The reason is that man as to his interiors is in heaven, and as to his inmosts near the Lord, but as to exteriors he is in the world; for this reason it is that the truths which are of faith enter by an external way, but good by an internal way (n. 7756, 7757), also that the appropriation of truth is effected in the interiors where good is.

7911. Verses 21-24. *Then Moses called all the elders of Israel, and said unto them, Draw forth, and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out of the door of his house until the morning. For Jehovah will pass through to inflict a plague upon Egypt; and when He seeth the blood upon the lintel, and upon the two side posts, Jehovah will pass over the door, and will not suffer the destroyer to come in unto your houses to inflict a plague. And ye shall observe this word for a statute to thee and to thy sons forever.* "Then Moses called all the elders of Israel" signifies the enlightenment of the understanding of those who are of the spiritual church by the influx and presence of truth Divine; "and said unto them" signifies perception; "Draw forth" signifies that they should compel themselves; "and take you a lamb" signifies to receive the good of innocence; "according to your families" signifies according to the good of every truth; "and kill the passover" signifies preparation for the presence of the Lord and consequent liberation. "And ye shall take a bunch of hyssop" signifies an external means by which there is purification; "and dip it in the blood" signifies the holy truth which is of the good of innocence; "that is in the bason" signifies that is in the good of the natural; "and strike the lintel and the two side posts" signifies the goods and truths of the natural; "with the blood that is in the bason" signifies the holy truth which is of the good of innocence in the natural; "and none of you shall go out of the door of his house" signifies that they shall abide steadfast in good which must not be regarded from truth; "until the morning" signifies to a state of enlightenment. "For Jehovah will pass through" signifies the presence of the Divine; "to inflict a plague upon Egypt" signifies whence condemnation comes to those of the church who have been in faith separate from charity; "and when He seeth the blood upon the lintel, and on the two side posts" signifies apperception of the holy truth which is of the good of innocence in the natural; "Jehovah will pass over the door" signifies that damnation will flee thence; "and will not suffer the destroyer to come in unto your houses" signifies that falsity and evil from the hells shall in no wise come near the will; "to inflict a plague" signifies the damnation which they bring on themselves. "And ye shall observe this word for a statute to thee and to thy sons forever" signifies that all this shall be according to Divine order hereafter for those who are of the spiritual church.

7912. *Then Moses called all the elders of Israel.* That this signifies the enlightenment of the understanding of those who are of the spiritual church by the influx and presence of truth Divine, is evident from the signification of calling, when it is said of truth Divine, as influx and presence (see n. 6177, 6840, 7390, 7451, 7721); from the representation of Moses, as the law Divine, thus the Word and truth Divine — as shown in the preface to Genesis xviii. (also n. 4859, 5922, 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382); from the signification of elders, as the chief things of wisdom and intelligence which are in agreement with truth and good (n. 6524, 6525, 6890), and to call which or to present them to view is to enlighten the understanding; and from the representation of Israel as the spiritual church (n. 4286, 6426, 6637). From these things it is plain that by, Moses called all the elders of Israel, is signified the enlightenment of the understanding of those who are of the spiritual church by the influx and presence of truth Divine.

7913. *And said unto them.* That this signifies perception, is evident from the signification of saying in the historicals of the Word, as perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509, 5687, 5743, 5877, 6251).

7914. *Draw forth.* That this signifies that they should compel themselves, is evident from the signification of drawing forth, when it is said of the good of innocence which they who are of the spiritual church were to receive from the Lord, as compelling themselves. For the good of innocence, which is the good of love to the Lord, is not received by the man of the spiritual church, unless he compels himself; inasmuch as it can hardly be believed by him that the Lord is the only God and also that His Human is Divine. Wherefore because he is not in faith, neither can he be in love to Him, consequently not in the good of innocence, unless he compels himself. That man ought to compel himself, and that when he compels himself it is from freedom, but not when he is compelled, may be seen above (n. 1937, 1947). This is signified by drawing forth, namely the paschal lamb. That to draw it forth involves some arcanum which does not appear in the sense of the letter, is manifest.

7915. *And take you a lamb.* That this signifies to receive the good of innocence, is evident from the signification of the paschal lamb, which is the lamb here mentioned, as the good of innocence (see n. 3519, 3994, 7840).

7916. *According to your families.* That this signifies according to the good of every truth, is evident from the signification of families, when said of the sons of Israel, by whom is represented the spiritual church, as the goods of truth; for the goods of that church are called goods of truth. Families have this signification, because in the internal sense none but spiritual things are meant, that is, those which are of heaven and the church, thus which are of faith and charity; wherefore families in that sense are the things which descend from good by truth, and are the goods of truth.

7917. *And kill the passover.* That this signifies preparation for the presence of the Lord and consequent liberation, is evident from the signification of killing, as preparation (as above, n. 7843); and from the signification of the passover, as the presence of the Lord and the liberation of those who are of the spiritual church.

7918. *And ye shall take a bunch of hyssop.* That this signifies an external means by which is purification, is evident from the signification of hyssop, as external truth which is a means of purification — of which in what follows. It is said that they should take a bunch of hyssop, because bunch is predicated of truths and their arrangement (n. 5530, 5881, 7408). That hyssop is external truth as a means of purification, is because all spiritual purification is effected by truths. For the earthly and worldly loves, from which man is to be purified, are not recognized except by means of truths, and when these are instilled by the Lord, at the same time is also instilled a horror of those loves as of things unclean and damnable, which causes that when any thing of the sort flows into the thought, the shuddering returns, consequently aversion for those things. Thus man is purified by truths as by means from without. It was on this account ordained that circumcision should be performed by knives or lancets of flint. That lancets or knives of flint are the truths of faith whereby purification is effected, may be seen above (n. 2799, 7044), and that circumcision is purification from filthy
2 loves (n. 2039, 2632, 3412, 3413, 4462, 7045). Because hyssop has this signification, therefore it was applied in

cleansings, which in the internal sense signified purifications from falsities and evils — as in the cleansing of the leprosy, in Moses: The priest shall take for the leper *that is to be cleansed two living clean birds, and cedar wood, and scarlet and hyssop . . . and shall dip them . . . in the blood of the bird that was killed . . . and he shall sprinkle upon him that is to be cleansed* (Lev. xiv. 4–7); and in like manner in the cleansing of a house, if the leprosy be in it (verses 49–51). For preparing the water of separation by which cleansings were wrought, cedar wood and hyssop were also employed (Num. xix. 6, 18); by cedar wood was signified internal spiritual truth, and by hyssop external; thus by cedar an interior means of purification, by hyssop an exterior. That hyssop is a means of purification, is very manifest in David: *Thou shalt purge me with hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow* (Ps. li. 7) — where being purged with hyssop and made clean stands for external purification, being washed and made whiter than snow for internal purification: snow and whiteness are predicated of truth (n. 3301, 3993, 4007, 5319). That hyssop is lowest truth and cedar higher truth, is plain from these words in the First Book of Kings: Solomon *spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall* (iv. 33)—where cedar stands for internal truth of intelligence, and hyssop for external truth of intelligence.

7919. *And dip it in the blood.* That this signifies the holy truth which is of the good of innocence, is evident from the signification of blood, here the blood of a lamb, as the holy truth of the good of innocence — of which above (n. 7846, 7877); what the truth of the good of innocence is, may also be seen above (n. 7877).

7920. *That is in the bason.* That this signifies which is in the good of the natural, is evident from the signification of a bason, as the good of the natural. For by vessels in general are signified outward knowledges which are of the natural (n. 3068), for the reason that they are the receptacles of the influx of good and truth. And because by vessels are signified outward knowledges, the natural is also signified, for such knowledges are of the natural, and the natural is the common receptacle. But specifically by vessels of wood and of brass were signified the goods of the natural, since wood stands for good, and so also does brass; for this reason a bason is the good of the natural. It is to be known that one thing is meant by natural good and another by the good of the natural. Natural good is what man has hereditarily, and the good of the natural is what he has from the Lord by regeneration; as to natural good see above (n. 7197).

7921. *And strike the lintel and the two side posts.* That this signifies the goods and truths of the natural, is evident from the signification of the lintel, as the good of the natural, and from the signification of the side posts, as the truths thereof (see n. 7847).

7922. *With the blood that is in the bason.* That this signifies the holy truth which is of the good of innocence in the natural, is evident from the signification of the blood, namely, of the lamb, as the holy truth which is of the good of innocence (see n. 7919); and from the signification of a bason, as the natural — of which just above (n. 7920).

7923. *And none of you shall go out of the door of his house.* That this signifies that they shall abide steadfast in good which must not be regarded from truth, is evident from the signification of not going out, as abiding steadfast; and from the signification of house, as good (n. 2233, 2234, 2559, 3652, 3720, 7833–7835, 7848). From this it is plain that by the words, none of you shall go out of the door of his house, is signified that they shall abide steadfast in good. It is further signified that good must not be regarded from truth, because to abide in the house is to abide in good, but to go out of the door of the house is to go from good to truth, since good is within, but truth without (n. 7910). What is meant by looking to truths from good, may be seen above (n. 5895, 5897, 7857). From truth to regard good is to look from what is external to what is internal; but from good to regard truth is to look from what is internal to what is external; for, as just now said, good is interior, and truth exterior. From good to regard truth is according to order, inasmuch as all Divine influx is through interiors to exteriors; whereas from truth to regard good is not according to order. When therefore man is being regenerated, the order is inverted, and good or charity is regarded in the first place, and truth or faith in the second.

7924. *Until the morning.* That this signifies to a state of enlightenment, is evident from the signification of morning, as a state of enlightenment (see n. 3458, 3723, 5740, 7860).

7925. *For Jehovah will pass through.* That this signifies the presence of the Divine, is evident from the signification of passing, namely, through the land of Egypt, when it is said of Jehovah, as the presence of the Divine — of which above (n. 7869).

7926. *To inflict a plague upon Egypt.* That this signifies whence damnation comes to those of the church who have been in faith separate from charity, is evident from the signification of plague, which is in this case the death of the firstborn, as the damnation of those of the church who are in faith separate from charity (see n. 7766, 7778). For by Egypt or the Egyptians are signified those who have been in the knowledge of such things as are of the church, but who have separated life from doctrine, that is, charity from faith. Such were the Egyptians themselves, for they had a knowledge of the things which were of the church of that time, which church was representative. They were acquainted with the representations of spiritual things in natural, which then constituted the rituals of the church; consequently they were acquainted with correspondences,

as may be plainly evident from their hieroglyphics, which were images of natural things that represented spiritual. For this reason by the Egyptians are also signified those who are in the knowledge of the things of faith, but in a life of evil. Such in the other life are vastated as to all things of faith, or as to all things of the church, and at length are condemned, which damnation is what in the internal sense is meant by the death of the firstborn in
2 Egypt. Inasmuch as it is said that Jehovah will pass through to inflict a plague upon Egypt, and thereby is signified the presence of the Divine, whence comes the condemnation of those of the church who are in faith separate from charity, it must be told how this is. Jehovah or the Lord does not make Himself present with those who are in hell, in order to bring condemnation, and yet it is His presence that causes it. For the hells continually desire to infest the good, and also continually strive to ascend into heaven and disturb those who are there, but they cannot force their way higher than to those who are in the lowest limits of heaven; for there is in them a spirit of enmity which continually breathes hostility and violence. But the Lord continually provides that they who are in the lowest borders of heaven may be kept in safety and quiet; this is effected by His presence among them. The infernal spirits then, when they infuse themselves where the Lord is present, that is, into His presence, cast themselves into the evils of vastation, and at length into damnation; for the presence of the Lord into which they rush produces such effects, as has been abundantly shown heretofore. From this it is plain that the Lord does not make Himself present among them in order to bring upon them the evils of punishment, but that they cast themselves into them. From these considerations it is manifest that nothing but good comes from the Lord, and that all evil is from those who are in evil, thus that the evil bring themselves into vastations, damnation, and hell. Hereby it may be

evident how it is to be understood that Jehovah will pass through to inflict a plague upon Egypt.

7927. *And when He seeth the blood upon the lintel, and on the two side posts.* That this signifies the apperception of holy truth which is of the good of innocence in the natural, is evident from the signification of seeing, as understanding and perceiving (see n. 2150, 2325, 2807, 3764, 4403–4421, 4567, 4723, 5400); from the signification of blood, as the holy truth of the good of innocence — as above (n. 7919); and from the signification of the lintel and two side posts, as the goods and truths of the natural — as also above (n. 7847).

7928. *Jehovah will pass over the door.* That this signifies that damnation will flee thence, is evident from what was said above (n. 7878), where similar words occur.

7929. *And will not suffer the destroyer to come in unto your houses.* That this signifies that falsity and evil which are from the hells shall in no wise come near the will, is evident from the signification of, he will not suffer to come in, as that it shall not come near; and from the signification of the destroyer, as hell (see n. 7879), thus the falsity and evil which are from the hells, for the hells consist of falsity and evil; and from the signification of houses, as those things which are of the will (n. 710, 7848). For by house is signified man, thereby also his mind, inasmuch as man is man from understanding truth and willing good, which are of the mind; and since man is man principally from that part of the mind which is called the will, therefore also by house is signified the will; but which of these is signified is plain from the series of things in the internal sense.

7930. *To inflict a plague.* That this signifies the damnation which they bring on themselves, is evident from the signification of a plague, as in this instance the damnation of those of the church who have been in faith separate from charity (see n. 7879, 7926). That the evil bring damnation upon themselves, may be seen just above (n. 7926).

7931. *And ye shall observe this word for a statute to thee and to thy sons forever.* That this signifies that all this shall be according to Divine order hereafter for those who are of the spiritual church, is evident from the signification of observing this word forever, as that all this was to be observed hereafter; from the signification of, for a statute, as according to order (see n. 7884); and from the representation of the sons of Israel, as those who are of the spiritual church (n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223). By order is meant that order which has been in heaven from the time when the Lord from His Divine Human began to put all things in order in heaven and on earth, which was immediately after the resurrection (Matt. xxviii. 18). According to that order, they who were of the spiritual church could then be taken up into heaven and enjoy eternal blessedness, but not according to the former order. For the Lord before that time disposed all things by or through heaven, but afterward by or through His Human which He glorified and made Divine in the world, by which there was such an accession of strength that they were taken up into heaven who before could not be taken up; also that the evil from all sides receded and were shut up in their hells. This is the order which is meant.

7932. Verses 25–28. *And it shall come to pass, when ye be come to the land which Jehovah will give you, according as He hath spoken, that ye shall keep this service. And it shall come to pass, when your sons shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the passover of Jehovah, for that He passed over the houses of the sons of Israel in Egypt, when He inflicted the plague on Egypt, and delivered our houses. And the people bowed their heads and worshipped. And the sons of Israel went and did so; as Jehovah had commanded Moses and Aaron, so did they.* "And it shall come to pass, when ye be come to the land which Jehovah will give you" signifies to heaven which they shall have from the Lord; "according as He hath spoken" signifies according to promise in the Word; "that ye shall keep this service" signifies worship on account of liberation. "And it shall come to pass, when your sons shall say unto you" signifies the interior perception of truth, which perception is of conscience; "What mean ye by this service?" signifies when in worship. "That ye shall say" signifies thought; "It is the sacrifice of the passover of Jehovah" signifies the worship of the Lord on account of liberation; "for that He passed over the houses of the sons of Israel" signifies that damnation fled away from the goods in which they were held by the Lord; "in Egypt" signifies when in nearness to the evil; "when He inflicted the plague on Egypt" signifies when they of the church were condemned who were in faith separate from charity; "and delivered our houses" signifies that still nothing damnable came to them, because they were in good from the Lord. "And the people bowed their heads and worshipped" signifies humiliation of the mouth and heart. "And the sons of Israel went and did so; as Jehovah had commanded Moses and Aaron" signifies that they who were of the spiritual church obeyed truth Divine; "so did they" signifies act from will.

[7932½.] *And it shall come to pass, when ye be come to the land which Jehovah will give you.* That this signifies to heaven which they shall have from the Lord, is evident from the signification of land, here the land of Canaan to which they were to come, as the Lord's kingdom, thus heaven (see n. 1607, 1866, 3038, 3481, 3705, 4116, 4240, 4447, 5757). For the sons of Israel represented those who were of the spiritual church and were in the world before the Lord's coming, and could not be saved except by the Lord, and so were kept together and held in the lower earth, where meanwhile they were infested by the hells which were round about. When therefore the Lord came into the world, and made the Human in Himself Divine, then when He rose again He liberated those who were there kept together and held, and after they had undergone temptations, raised them up into heaven. These are the things which are contained in the internal sense in the Second Book of Moses, or the Exodus: by the Egyptians are signified those who infested; by the bringing forth thence is signified liberation; by the life of forty years in the wilderness are signified temptations; and by the introduction into the land of Canaan is signified being taken up into heaven — see what has been shown above (n. 6854, 6914, 7091, 7828). From these things it is plain that by, when ye be come to the land, is signified to heaven which they shall have from the Lord.

7933. *According as He hath spoken.* That this signifies according to promise in the Word, is evident from the signification of speaking, when by the Lord concerning heaven, to which those were to come who were of the spiritual church, as promise in the Word. For in the internal sense of the Word, both in the Books of Moses and in the Prophets, is described the liberation of those who before the Lord's coming were held in the lower earth and infested by the evil, and their elevation into heaven, and they are there meant by the sons of Israel. This promise is what is here signified by the words, according as Jehovah
2 hath spoken. The Lord's repeatedly saying that in Him are to be consummated and are consummated all things contained in the Scriptures, involves what is contained in the internal sense of the Word, for this concerns the Lord's kingdom alone, and in the supreme sense, the Lord Himself — as in Luke: Jesus said unto the disciples, *These are the words which I spake unto you, while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and the Prophets, and the Psalms, concerning Me. Then opened He their mind that they might understand the Scriptures* (xxiv. 44, 45). Again: *Behold, we go up to Jerusalem, and all the things that are*

*written by the prophets concerning the Son of Man shall be accomplished* (xviii. 31). And in Matthew: *Think not that I came to destroy the law, or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.* (v. 17, 18). These things, and what the Lord in other 3 places says concerning the fulfilling of the Law or the Scripture, involve, as already said, those things which were foretold concerning Him in the internal sense. In that sense the whole and every particular, even to every jot, or to every least point, treat of the Lord; wherefore it is said that one jot or one tittle shall in no wise pass away from the law till all things be accomplished. And in Luke: *It is easier for heaven and earth to pass away, than for one tittle of the law to fall* (xvi. 17). He who does not know that all the particulars, even to the least, in the internal sense treat of the Lord and of His kingdom, and that from this the Word is most holy, cannot in any wise comprehend what it means that one point shall not fall, nor one jot or tittle pass away, and that it is easier for heaven and earth to pass away. For those things which appear in the external sense, do not seem of so great moment; but the internal text is so full of meaning that not even a single expression, howsoever small, could be omitted without an interruption of the series.

7934. *That ye shall keep this service.* That this signifies worship on account of liberation, is evident from the signification of keeping, as that it ought to be observed — as above (n. 7931); and from the signification of serving or service, as worship of the Lord.

7935. *And it shall come to pass, when your sons shall say unto you.* That this signifies interior perception of truth, which perception is of conscience, is evident from the signification of saying, as perception — of which above (n. 7913); and from the signification of sons, as truths

(n. 489, 491, 533, 1147, 2623, 3373, 4257). That it is interior perception which is of conscience, is because the subject here is the state hereafter or future state of those who are of the spiritual church and liberated by the Lord, in which this truth should remain fixed in their minds, that their salvation being received from the Lord is due only to Him. The perception of this truth is of conscience; for they who are of the spiritual church have not perception like those who are of the celestial church, but in place of it they have conscience. Conscience with them is born and formed from the truths of the church wherein they were born, which truths have been received by them in childhood and afterward, and have been confirmed by life, and have thereby been made truths of faith. To act according to those truths is to act according to conscience, and to act contrary to them is to act contrary to conscience. They remain as if inscribed on the interior memory, and at length as those things which have been impressed in infancy, which appear afterward altogether familiar and as if innate, just like the speech, thoughts, recollections, various reflections, and of externals, the gait, the gestures, the countenance, and other things into which one is not born but introduced by habits. When the truths of faith are thus also impressed, which takes place in the interior man, then they in like manner become familiar, and at length as if innate impel man to think, to will, and to act according to them. This motive of life is called conscience, and is the life of the spiritual man, which is to be valued in proportion as the truths are genuine truths of faith from which he thinks, and as the goods are genuine goods of charity from which he acts. From the series of what follows it is also plain that by the above words is signified the interior perception which is of conscience.

7936. *What mean ye by this service?* That this signifies when in worship, namely, that then is perception which is of conscience, is evident from the signification of service, as worship (as above, n. 7934).

7937. *That ye shall say.* That this signifies thought, is evident from the signification of saying, as thought (n. 3395, 7094). That saying here means thought, is because by saying just above (n. 7935) was signified the perception which is of conscience, and in this case is the answer, which to the perception which is of conscience is thought.

7938. *It is the sacrifice of the passover of Jehovah.* That this signifies the worship of the Lord on account of liberation, is evident from the signification of sacrifice, as worship (n. 922, 6905); and from the signification of passover, as the presence of the Lord and the liberation of those who are of the spiritual church (n. 7093, 7867).

7939. *For that He passed over the houses of the sons of Israel.* That this signifies that damnation fled away from the goods in which they were held by the Lord, is evident from the signification of Jehovah's passing over, as that damnation shall flee thence (see n. 7878, 7928); from the signification of houses, as goods (n. 3652, 3720, 4982, 7833–7835); and from the representation of Israel, as those who are of the spiritual church — of which frequently above. It is said that they were held in goods by the Lord, because when they passed through the places of damnation or the hells, which was the case when they were liberated, they were then held in good by the Lord. To this end they were prepared, the process of which preparation is described by the statutes concerning the blood and the paschal lamb and the eating thereof (in verses 3–11, 15–20, 22, 43–48 of this chapter). That when they were liberated, they passed through places of damnation or the hells, will be seen in what follows.

7940. *In Egypt.* That this signifies when in nearness to the evil, is evident from the signification of the Egyptians, as the evil who infested those who were of the spiritual church — of which frequently above; consequently by Egypt is signified the state or place where they were. That they were in nearness is plain, because they were in the land of Goshen. How this is may be known from what was said above (n. 7932½).

7941. *When He inflicted the plague on Egypt.* That this signifies when those of the church were condemned who were in faith separate from charity, is evident from the signification of inflicting the plague on Egypt, as the damnation of those who were in faith separate from charity (see n. 7766, 7778, 7926).

7942. *And delivered our houses.* That this signifies that yet unto them came nothing damnable, because they were in goods from the Lord, is evident from what was explained above (n. 7939).

7943. *And the people bowed their heads and worshipped.* That this signifies humiliation of the mouth and heart, is evident from the signification of bowing their heads, as exterior humiliation, thus of the mouth; and from the signification of bowing themselves or worshipping, as interior humiliation, thus of the heart (see n. 5682, 7068).

7944. *And the sons of Israel went and did so; as Jehovah had commanded Moses and Aaron.* That this signifies that they who are of the spiritual church will obey truth Divine, is evident from the signification of going and doing, as obeying; from the representation of the sons of Israel, as those who are of the spiritual church — of which frequently above; and from the representation of Moses and Aaron, as truth Divine — Moses internal truth and Aaron external (see n. 7089, 7382).

7945. *So did they.* That this signifies act from will, is evident from this, that it is said a second time, they did so, and that the first time it signifies act from the understanding, and this second time from the will. For it is common in the Word for a thing to be as it were repeated a second time, the first time having relation to truth which is of the understanding, and the second time to good which is of the will. The reason is that in every particular of the Word there is the heavenly marriage, which is of good and truth (see n. 683, 793, 801, 2173, 2516, 2712, 4138, 5138, 5502, 6343); and, in the supreme sense, the Divine marriage, which is of Divine good in the Lord and of Divine truth proceeding from Him (n. 3004, 5502, 6179). From this also it may be evident that the Word is most holy.

7946. Verses 29–34. *And it came to pass at midnight, that Jehovah smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh about to sit upon his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called Moses and Aaron by night, and said, Rise up, get you forth from among my people, both ye and the sons of Israel; and go, serve Jehovah, as ye have said. Take both your flocks and your herds, as ye have said, and be gone; and bless me also. And Egypt was urgent upon the people, to send them out of the land in haste; for they said, We be all dead men. And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.* "And it came to pass at midnight" signifies a state of mere falsity from evil; "that Jehovah smote all the firstborn in the land of Egypt" signifies the damnation of faith separate from charity; "from the firstborn of Pharaoh about to sit upon his throne" signifies the falsified truths of faith which are in the first place; "unto the firstborn of the captive that was in the dungeon" signifies the falsified truths of faith which are in the last place; "and all the firstborn of cattle" signifies the adulterated good of faith. "And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians" signifies that all and each of the damned, when they were let into mere falsity from evil, felt aversion and fear for those who were of the spiritual church; "and there was a great cry in Egypt" signifies interior lamentation; "for there was not a house where there was not one dead" signifies because there was no one not damned. "And he called Moses and Aaron by night" signifies the afflux of truth from the Divine in that state; "and said, Rise up, get you forth from among my people" signifies that they should depart from them; "both ye and the sons of Israel" sigfies with that* truth from the Divine, and with the truth by which good is procured, and with the truth which is from good; "and go, serve Jehovah" signifies that they should worship the Lord; "as ye have said" signifies according to the will. "Take both your flocks and your herds" signifies goods of charity, interior and exterior; "as ye have said" signifies according to the will; "and be gone" signifies that they should depart altogether; "and bless me also" signifies that they should intercede. "And Egypt was urgent upon the people, to send them out of the land in haste" signifies that from aversion and fear they pressed them to depart; "for they said, We be all dead men" signifies thus hell to them. "And the people took their dough before it was leavened" signifies the first state of truth from good in which there is nothing of falsity; "their kneadingtroughs being bound up in their clothes" signifies the enjoyments of affections, adhering to truths; "upon their shoulders" signifies according to all ability.

7947. *And it came to pass at midnight.* That this signifies a state of mere falsity from evil, is evident from the signification of midnight, as total devastation (see n. 7776), that is, privation of all good and truth, whence was a state of mere falsity from evil; that it is a state of evil may be seen above (n. 2353, 6000, 7870).

7948. *That Jehovah smote all the firstborn in the land of Egypt.* That this signifies the damnation of faith separate from charity, is evident from the signification of smiting, as condemning (see n. 7871), and from the signification of the firstborn in the land of Egypt, as faith separate from charity (n. 7039, 7766, 7778).

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* The Latin has *vero illorum;* but in n. 7957 *vero illo.*

7949. *From the firstborn of Pharaoh about to sit upon his throne.* That this signifies the falsified truths of faith which are in the first place, is evident from what was explained above (n. 7779), where similar words occur.

7950. *Unto the firstborn of the captive that was in the dungeon.* That this signifies the falsified truths of faith which are in the last place, is evident from the signification of the firstborn in the land of Egypt, as faith separate from charity — as just above (n. 7948), thus also the falsified truth of faith — of which in what follows; and from the signification of the captive that was in the dungeon, as those who are in the last place, for he is contrasted with the firstborn of Pharaoh about to sit upon his throne, whereby is signified the falsified truth of faith which is in the first place (n. 7779, 7949). By the captive in the dungeon, in the proximate spiritual sense, is meant one who is in the corporeal sensual, thus in mere darkness concerning truths and goods, because not even in the faculty of perceiving, as are they who are in the interior sensual; hence it is that they are signified who are in the last place. The 2 firstborn in the land of Egypt means the falsified truth of faith, because the firstborn of Egypt is faith separate from charity (n. 7948). They who are in this faith are in mere darkness and thick darkness concerning the truths of faith; for they cannot be in any light, thus not in any perception what truth is, and whether it is truth. For all spiritual light comes through good from the Lord, thus through charity, for the good of charity is as the flame from which light flows; for good is of love, and love is spiritual fire, from which comes enlightenment. He who believes that they who are in evil of life can also be in enlightenment as to the truths of faith, is very greatly deceived. They may be in a state of confirmation, that is, they may be able to confirm the doctrines of their church, and this sometimes with skill and ingenuity, but they cannot see whether what they confirm is true or not. That falsity may also be confirmed even to appear as truth, and that it is not the part of a wise man to confirm but to see whether a thing be so, has been shown above (n. 4741, 5033, 6865, 7012, 7680). 3 He therefore who is in evil as to life is in the falsity of his evil and does not believe the truth, howsoever he knows it; sometimes he supposes that he believes, but he is deceived. That he does not believe will be given him to know in the other life, when his perceiving is reduced to concordance with his willing. Then he will deny, hold in aversion, and reject the truth, and will acknowledge for truth what is contrary, that is, falsity. From this now it is that they who are in faith separate from charity cannot do otherwise than falsify the truths of faith.

7951. *And all the firstborn of cattle* signifies the adulterated good of faith, as before (n. 7781).

7952. *And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians.* That this signifies that all and each of the damned, when they were let into mere falsity derived from evil, felt aversion and fear for those who were of the spiritual church, is evident from the signification of night, as a state of mere falsity from evil — as above (n. 7947), and hence damnation — for whether one says a state of mere falsity from evil, or damnation, it is the same, since they who are in that state are damned; and from the signification of Pharaoh, of his servants, and of all the Egyptians, as all and each one. That it is also signified that they felt aversion and fear for those who were of the spiritual church, is plain from what follows; for Pharaoh called Moses and Aaron and said that they should get themselves forth from among his people; and the Egyptians thrust them out (verse 39).

7953. *And there was a great cry in Egypt* signifies interior lamentation, as above (n. 7782), where the same words occur.

7954. *For there was not a house where there was not one dead.* That this signifies because there was no one not damned, is evident from the signification of there was not a house, as that there was no one there; and from the signification of dead, as damned (see n. 5407, 6119, 7494, 7871).

7955. *And he called Moses and Aaron by night.* That this signifies the afflux of truth from the Divine in that state, is evident from the signification of, he called, as presence and influx (see n. 6177, 6840, 7390, 7451, 7721), here afflux, because it is said of those who were in a state of damnation, that is, who were in a state of mere falsity from evil, and who cannot receive any influx of truth and good interiorly, but only exteriorly, and this is afflux; and from the representation of Moses and Aaron, as truth from the Divine (n. 6771, 6827)—it is said truth from the Divine, not truth Divine, because it is predicated of those who are in damnation; and from the signification of, by night, as a state of damnation — of which above (n. 7851, 7870).

7956. *And said, Rise up, get you forth from among my people.* That this signifies that they should depart, is evident without explication.

7957. *Both ye and the sons of Israel.* That this signifies with that truth from the Divine, and with the truth by which good is procured, and with the truth which is from good, is evident from the representation of Moses, as truth from the Divine — of which just above (n. 7955); and from the representation of the sons of Israel, as those who are of the spiritual church — of which frequently above — thus those who are in truth by which good is procured, and in truth which is from good. For the spiritual church is distinguished from the celestial church in this, that by the truth which is of faith it is introduced into the good which is of charity, thus that it has truth for its essential. Initiation is effected by truth, for by truth they are instructed what is to be done, and when they do that truth, it is called good. From this good afterward, when they have been initiated, they see truths, according to which they again act. From this it is plain that whether one says those who are of the spiritual church, or those who are in truth by which good is procured and in truth which is from good, it is the same thing.

7958. *And go, serve Jehovah.* That this signifies that they should worship the Lord, is evident from the signification of serving, as worshipping. That by Jehovah, where He is named in the Word, is meant the Lord, may be seen above (n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905).

7959. *As ye have said.* That this signifies according to the will, is evident from the signification of saying, as the will (see n. 2626).

7960. *Take both your flocks and your herds.* That this signifies goods of charity, interior and exterior, is evident from the signification of flocks, as interior goods of charity; and from the signification of herds, as exterior goods of charity (see n. 2566, 5913, 6048).

7961. *As ye have said* signifies according to the will, as just above (n. 7959).

7962. *And be gone.* That this signifies that they should depart altogether, is evident from the signification of going, or going away, as departing; and because it is said a second time, it signifies that they should depart altogether.

7963. *And bless me also.* That this signifies that they should intercede, is evident from the signification of blessing, as interceding, for by bless here is signified that they should supplicate for him; and that to supplicate for Pharaoh means to intercede, may be seen above (n. 7396, 7462).

7964. *And Egypt was urgent upon the people, to send them out of the land in haste.* That this signifies that from aversion and fear they urged them to depart, is evident from the signification of being urgent upon the people that they might send them away in haste, as urging them to depart. That it was from aversion and fear, is manifest; for they who are in mere falsity from evil are so averse to those who are in truth from good, that they cannot even endure their presence. From this it is that they who are in evil cast themselves down into hell to a depth according to the nature and degree of their evil, in order that they may be far off from good; and this not only from aversion, but also from fear, since in the presence of good they are tormented.

7965. *For they said, We be all dead men.* That this signifies thus hell to them, is evident from the signification of dying, as hell. That death in the spiritual sense is hell may be seen above (n. 5407, 6119).

7966. *And the people took their dough before it was leavened.* That this signifies the first state of truth from good, in which there is nothing of falsity, is evident from the signification of dough, as truth from good. For by flour and fine flour is signified truth, by the dough which is made therefrom, the good of truth, and by the bread which is from the dough is signified the good of love, and when by bread is signified the good of love, by the other things, the dough and the flour, are signified in their order goods and truths — that bread is the good of love, may be seen above (n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915); and from the signification of, before it was leavened, as in which there was nothing of falsity — that leaven is falsity may be seen above (n. 7906). That this is the first state, namely, when they are liberated, 2 is plain, because it is said that the people took their dough, that is, when they departed. But the second state is described in verse 39, which follows, by, they baked unleavened cakes of the dough, which they brought forth out of Egypt, for it was not leavened — by which is signified that from the truth of good was again produced good in which there was nothing of falsity. These are the two states in which they who are of the spiritual church, when in good, are kept by the Lord—the first, that from good which is of the will they see and think truth; the second, that from that marriage of good and truth they produce truths, which by willing them and doing them, again become goods, and so on continually. Such are the productions and derivations of truth with those who are of the spiritual church. This in the spiritual world is presented representatively as a tree with leaves and fruits; the leaves there are truths, the fruits are the goods of truth, the seeds are the goods themselves, from which the rest are produced.

7967. *Their kneadingtroughs being bound up in their clothes.* That this signifies the enjoyments of affections adhering to truths, is evident from the signification of kneadingtroughs, as the enjoyments of affections (n. 7356); and from the signification of being bound up, as adhering to; and from the signification of clothes, as truths (n. 1073, 2576, 4545, 4763, 5248, 5319, 5954, 6914, 6918). What the enjoyments of affections adhering to truths are must be told. All truths which have entrance with man are conjoined with some enjoyment, for truths without enjoyment are not of any one's life. From the enjoyments which are conjoined to truths it is known how the case is in respect to the truths with man: if they are enjoyments of evil affections, then it is ill; but if they are enjoyments of good affections, it is well. For the angels who are with man flow in continually with good affections, and then call forth the truths which are conjoined to them; in like manner on the other hand, if truths are not conjoined to good affections, then the angels labor in vain to call forth what is of faith and charity. From this it may be evident what is meant by the enjoyments of affections adhering to truths, which are signified by the kneadingtroughs being bound up in their clothes.

7968. *Upon their shoulders.* That this signifies according to all ability, is evident from the signification of the shoulder, as all ability (see n. 1085, 4931–4937).

7969. Verses 35, 36. *And the sons of Israel did according to the word of Moses; and they asked of the Egyptians vessels of silver, and vessels of gold, and raiment; and Jehovah gave the people favor in the eyes of the Egyptians, so that they let them have what they asked. And they spoiled the Egyptians.* "And the sons of Israel did according to the word of Moses" signifies that they obeyed truth Divine; "and they asked of the Egyptians vessels of silver, and vessels of gold, and raiment" signifies that the knowledges of truth and good taken from the evil who are of the church were to be bestowed upon the good who are from thence; "and Jehovah gave the people favor in the eyes of the Egyptians" signifies the fear of those who are damned on account of those who are of the spiritual church; "so that they let them have what they asked" signifies that they were transferred. "And they spoiled the Egyptians" signifies that they who were in damnation were altogether devastated of such things.

7970. It is needless to explain these things particularly, because they have been explained twice before, namely, in the third chapter of Exodus (v. 21, 22, n. 6914–6920), and in the preceding chapter (v. 2, 3, n. 7768–7773).

7971. Verses 37–39. *And the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude also went up with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough, which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.* "And the sons of Israel journeyed from Rameses to Succoth" signifies the first state of departure and its quality; "about six hundred thousand on foot that were men" signifies all things of the truth and good of faith in one complex; "beside children" signifies the good of innocence. "And a mixed multitude also" signifies truths which were not genuine; "went up with them" signifies which were adjoined; "and flocks, and herds, even very much cattle" signifies the good acquired by means of truth, interior and exterior, in much abundance. "And they baked unleavened cakes of the dough, which they brought forth out of Egypt," signifies that from the truth of good was again produced good in which was nothing of falsity; "for it was not leavened" signifies because in truth from good there was nothing of falsity; "because they were thrust out of Egypt, and could not tarry" signifies because they were removed from those who were in falsity from evil; "neither had they prepared for themselves any victual" signifies that they had with them no other sustenance from truth and good.

7972. *And the sons of Israel journeyed from Rameses to Succoth.* That this signifies the first state of departure and its quality, is evident from the signification of journeying, as the order and established ways of life (see n. 1293, 3335, 4882, 5493, 5605); for this reason the journeyings of the sons of Israel, described in Exodus, are states of life and their changes from first to last. Here therefore by the journeying from Rameses to Succoth is signified the first state and its quality; for the names of places, as also of persons, all signify things and their quality (n. 768, 1224, 1264, 1876, 1888, 3422, 4298, 4310, 4442, 5095, 6516).

7973. *About six hundred thousand on foot that were men.* That this signifies all things of the truth and good of faith in one complex, is evident from the signification of the number six hundred thousand, as all things of faith in one complex; for this number results from six and also from twelve, and twelve signifies all things of faith and charity (see n. 577, 2089, 2129, 2130, 3272, 3858, 3913). It is for this reason that the sons of Jacob were twelve, and that their posterity were distinguished into as many tribes, and also that twelve disciples were appointed by the Lord, that is, to represent all things of faith and charity. (Concerning the tribes see n. 3858, 3862, 3913, 3926, 4060, 6335, 6337, 6640, 7836, 7891; concerning the disciples, n. 3354, 3488, 3858, 6397.) That here six hundred 2 thousand has a similar signification, is because a number greater or less, or multiplied or divided, involves the same meaning as the simple numbers from which it is derived (n. 5291, 5335, 5708). This is very manifest from the number twelve, which has a like signification whether it be divided into six or multiplied to seventy-two, or to one hundred and forty-four, that is twelve times twelve, or to twelve thousand, or to one hundred and forty-four thousand, as the one hundred and forty-four thousand spoken of in John: *I heard the number of them, which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the sons of Israel*, out of each tribe twelve thousand (Apoc. vii. 4, 5). In this passage by the sons of Israel are not meant the sons of Israel, nor by tribes tribes, nor by number number, but such things as are in the internal sense, namely, all things of faith and charity, and thus by each tribe in particular one genus or one class — according to what has been explained in regard to the twenty-ninth and thirtieth chapters of Genesis. In like manner again in the Apocalypse: 3 *Behold the Lamb standing on the Mount Zion, and with Him a hundred and forty and four thousand, having . . . the name of His Father, written on their foreheads. . . . They sang a new song before the throne . . . and no man could learn the song save the hundred and forty and four thousand, they that had been purchased out of the earth. . . . These are they which follow the Lamb whithersoever He goeth. These were purchased from among men, the firstfruits unto God and unto the Lamb* (xiv. 1, 3, 4). From this description it is plain that they who are in charity are meant by the hundred and forty and four thousand, and it is also plain that that number merely designates state and quality. For that number designates the same as twelve, inasmuch as it results from twelve thousand and

4 twelve multiplied together, in like manner as the lesser number one hundred and forty-four, which is twelve times twelve, in the description of *the holy Jerusalem, coming down out of heaven from God, of which it is said that the angel measured the wall thereof, a hundred and forty and four cubits, the measure of a man, that is, of an angel* (Apoc. xxi. 17). That the wall of the holy Jerusalem does not mean a wall in the spiritual sense, but the truth of faith defending the things of the church, may be seen above (n. 6419); for which reason also it is said that it was a hundred and forty and four cubits. That such is the meaning is very plain, for it is said that this measure is the measure of a man, that is, of an angel, and by man and by angel
5 is signified the all of the truth and good of faith. And it is also plain from the twelve precious stones of which were the foundation of the wall, and from the twelve gates, each of which was a pearl (verses 19–21), by precious stones being signified the truths of faith which are from the good of charity (n. 643, 3720, 6426), as likewise by a gate and also by a pearl. Thus it is now evident that a lesser and a greater number involve a similar meaning as the simple number from which they are formed. That all numbers in the Word signify things, may be seen above (n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264,
6 4495, 4670, 5265, 6175). From these things it may now be seen that the number of six hundred thousand men going forth out of Egypt has also such a signification. That this number is so significant, scarce any one can believe, for the reason that it is a matter of history, and everything historical keeps the mind continually in the external sense and withdraws it from the internal sense. Nevertheless this number has such a signification, for there is not even a small expression, nor yet one iota or one point in the Word, which is not in itself holy, because it involves in itself what is holy; that there is nothing holy in the mere historical fact every one must see.

7974. *Beside children.* That this signifies the good of innocence, is evident from the signification of a little child, as the good of innocence (see n. 430, 1616, 2126, 2305, 3183, 3494, 4797, 5608).

7975. *And a mixed multitude also.* That this signifies goods * which are not genuine, is evident from the signification of a mixed multitude, as goods not genuine; for when by the sons of Israel are represented genuine goods and truths which are of the spiritual church (n. 7957), by a mixed multitude accompanying them are signified truths and goods not genuine. For with those who are of the spiritual church the case is this: they have genuine goods and truths, and they have goods and truths not genuine; for the man of the spiritual church has no perception of good and truth, but for good and truth acknowledges and believes what the doctrines of his church teach. For this reason he is in very many truths not genuine, consequently also in like goods, for goods have their quality from truths. That the spiritual are in very many truths not genuine, may be seen above (n. 2708, 2715, 2718, 2831, 2849, 2935, 2937, 3240, 3241, 3246, 3833, 4402, 4788, 5113, 6289, 6500, 6639, 6865, 6945, 7233); and that for this reason they have truths not pure (n. 6427). But still they are kept by the Lord in goods mostly genuine, which is effected by an influx through the interiors (n. 6499), and then the truths and goods not genuine are separated thence and rejected to the sides. These are the things which are signified by a mixed multitude. In like manner by that multitude are signified they 2 who are of the church, but not within it, as is the case with the Gentiles who live together in obedience and mutual charity and have not genuine truths, because they have not the Word. These likewise, and also the truths themselves not genuine, are signified by the great multitude, in John: *I heard the number of them which were sealed, a*

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* Here *bona*, but in 7971 *vera*, and here presently *bona et vera.*

*hundred and forty and four thousand, sealed out of every tribe of Israel. . . . After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes and palms in their hands* (vii. 4, 9).

7976. *Went up with them.* That this signifies which was adjoined, is evident from the signification of going up with them, when it is said of goods and truths, as that they were adjoined; for truths and goods not genuine are separated indeed from the genuine goods and truths with the spiritual man, but are not taken away, remaining adjoined at the side whither they are rejected (see n. 7975). The case is similar with the Lord's church among the Gentiles, who have not genuine truths; they also in heaven are adjoined to those who are in genuine truths and goods.

7977. *And flocks, and herds, even very much cattle.* That this signifies the good acquired by means of truth, interior and exterior, in much abundance, is evident from the signification of flock, as interior good, and from the signification of herd, as exterior good (see n. 2566, 5913, 6048, 7960). That it was acquired is signified by cattle *; for every good with those who are of the spiritual church is acquired by means of truth, since without the truth which is of faith they do not know what spiritual truth is, nor what spiritual good is. They are capable indeed of knowing civil truth, also moral truth, and their goods, because these are congruous with things which are in the world, whence also they have a perception of them. But spiritual truth and its good are not congruous with those things which are in the world, yea in some instances they are altogether at variance with them, wherefore they of the spiritual church have to be instructed concerning them. These things are said that it may be known that every good with those who are of the spiritual church has to be acquired by means of truth. That very much means in much abundance, is plain.

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* The word in the Hebrew, and also in the Latin, meaning what is acquired. See foot note to n. 4391.

7978. *And they baked unleavened cakes of the dough, which they brought forth out of Egypt.* That this signifies that from the truth of good was again produced good in which was nothing of falsity, is evident from the signification of baking, when it is said of the truth of good which is signified by dough, as producing; from the signification of dough, as the truth of good—of which above (n. 7966); and from the signification of unleavened cakes, as goods in which is nothing of falsity; that unleavened means what is without falsity, may be seen above (n. 2342, 7906). This is the second state of truth from good, in which they were when liberated, as may be seen above (n. 7966, 7972). Cakes are goods, because they are bread, and bread in the internal sense is the good of love (n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915). But the bread of cakes is distinguished from common bread in this, that by the bread of cakes is signified the good of love toward the neighbor, thus spiritual good, and by common bread is signified the good of love to the Lord, thus celestial good. This spiritual good was signified by the minchah, which was offered and burned with the sacrifice on the altar, for the minchah was baked into cakes and into wafers—as may be evident from several passages (Exod. xxix. 2, 3, 23, 24, 41: Lev. ii. 2 and following; vi. 14, 15: Num. vi. 15, 19; xv. 18–21). The like was signified by the twelve loaves of shew- 2
bread, which was also baked into cakes, concerning which it is thus written in Moses: *Thou shalt take fine flour, and bake twelve cakes thereof: of two tenth parts shall one cake be. And thou shalt set them in two rows, six on a row, upon the pure table before Jehovah. And thou shalt put pure frankincense upon each row, that it may be to the bread for a memorial, even an offering made by fire unto Jehovah* (Lev. xxiv. 5–7). From this it may be evident

that the loaves signified what is holy, for otherwise such a thing would never have been commanded; and because they signified what is holy, they are also called the most holy of the holy offerings (verse 9). But by these loaves was signified the good of celestial love; and by their being baked into cakes were signified the goods of spiritual love. From these considerations, and from what has been adduced in the passages above quoted, it may be evident that the like is meant by bread in the Holy Supper.

7979. *For it was not leavened.* That this signifies because in truth from good there was nothing of falsity, is evident from the signification of the dough, of which it is said that it was not leavened, as the truth of good (see above n. 7966); and from the signification of not leavened, as without falsity (n. 2342, 7906).

7980. *Because they were thrust out of Egypt, and could not tarry.* That this signifies because they were removed from those who were in falsity from evil, is evident from the signification of being thrust out, as being removed, for he who is thrust out is removed (see n. 7964); from the signification of Egypt, as those who are in falsity from evil — of which above; and from the signification of could not tarry, as necessity of removal.

7981. *Neither had they prepared for themselves any victual.* That this signifies that they had not with them any other sustenance from truth and good than that signified by the dough not leavened, that is, truth of good in which is nothing of falsity (see n. 7966), is evident from the signification of victual, or provision for the way, as sustenance from truth and good (n. 5490, 5953).

7982. Verses 40–42. *Now the dwelling of the sons of Israel, which they dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of four hundred and thirty years, in the selfsame day it came to pass, that all the hosts of Jehovah went out from the land of Egypt. It is a night of watching of Jehovah, for bring-*

*ing them out from the land of Egypt: this same night is a night of watching of Jehovah, for all the sons of Israel throughout their generations.* "Now the dwelling of the sons of Israel, which they dwelt in Egypt" signifies the duration of infestations; "was four hundred and thirty years" signifies their quality and state. "And it came to pass at the end of four hundred and thirty years" signifies the time of the Lord's coming, when they were liberated; "in the selfsame day it came to pass" signifies that it was then; "that all the hosts of Jehovah went out from the land of Egypt" signifies that those who were in truth and good and were still detained there, were delivered. "It is a night of watching of Jehovah" signifies the Lord's presence with those who were in truth and good and with those who were in evil and therefore in mere falsity; "for bringing them out from the land of Egypt" signifies liberation from spiritual captivity; "this same night is a night of watching of Jehovah," signifies that now they were withheld from all falsity and evil; "for all the sons of Israel throughout their generations" signifies those of the spiritual church with whom there is good from truth and truth from good.

7983. *Now the dwelling of the sons of Israel, which they dwelt in Egypt.* That this signifies the duration of infestations, is evident from the signification of dwelling, as a state of life (see n. 1293, 3384, 3613, 4451, 6051); here a state of infestations, for this is the state of life now treated of, and which is signified by the number four hundred and thirty years, to which the words have reference.

7984. *Was four hundred and thirty years.* That this signifies their quality and state, is evident from the signification of thirty, as a full state of remains, for that number is the product of three and ten multiplied together, and by three is signified a full state (n. 2788, 4495, 7715) and by ten, remains (n. 576, 1906, 2284) — what a full state is shall be told presently; and from the signification of four

hundred, as the duration of vastation (n. 2959, 2966) and therefore the conjunction of good and truth (n. 4341). That all numbers signify things and states, and that a compound number has a similar signification to that of the simple numbers of which it is compounded, may be seen
2 above (n. 7973). As to the vastation which is signified by four hundred years, it is twofold, namely, the vastation of evil and falsity, and the vastation of good and truth. With those who are damned it is the vastation of good and truth, but with those who are saved, it is the vastation of evil and falsity. Vastation is privation. That the evil who have been of the church are vastated as to all good and truth, has been already shown, for the successive degrees of vastation were signified by the plagues in Egypt. But the good are vastated as to evil and falsity; these with them are successively separated, that is, rejected to the sides, and goods and truths are brought together toward the centre. This bringing together of good and truth is meant by remains; and when they have a full state of remains, they are then elevated into heaven. This state is that which is signified by thirty, and the vastation by four hundred. The vastation of evil and falsity and the instilling of good and truth with the good, is effected by infestations and by temptations. By the one and the other falsities and evils are removed and goods and truths are taken on, and this even
3 until the state becomes full. It must be also told briefly what a full state is. Every one, whether condemned or saved, has a certain measure which is capable of being filled. The evil, or they who are condemned, have a certain measure of evil and falsity, and the good, or they who are saved, have a certain measure of good and truth. This measure with every one is filled in the other life; but some have a greater measure, some a less. This measure is acquired in the world by means of the affections which are of the love. The more any one had loved evil and the falsity thence, the greater measure he has gained for himself;

and the more any one had loved good and the truth thence, the greater is his measure. The limits and degrees of the extension of that measure are seen plainly in the other life, and cannot there be transcended, but can be filled, and also actually are filled — with goods and truths in the case of those who have been in the affection for good and truth, and with evils and falsities in the case of those who have been in the affection for evil and falsity. Hence it is plain that this measure is the faculty gained in the world for receiving either evil and falsity, or good and truth. This state is what is meant by a full state, and is signified 4
by thirty. It is described by the Lord in the parables of the talents in Matthew (xxv. 14–30), and of the pounds in Luke (xix. 12–27), and at length in these words in Matthew: *Unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away* (xxv. 29); and in Luke: *He said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds. And they said unto him, Lord, he hath ten pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken from him* (xix. 24–26). That every one's measure is filled, the Lord also teaches in another place in Luke: *Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall they give into your bosom* (vi. 38). From these considerations it is now plain what is meant by a full state.

7985. It is said that the dwelling of the sons of Israel, which they dwelt in Egypt, was four hundred and thirty years; and then that at the end of the four hundred and thirty years, in the selfsame day, all the hosts of Jehovah went out from the land of Egypt; when yet the dwelling of the sons of Israel, from the going down of Jacob into Egypt to the going out of his posterity at this time, was not more than half that time, namely, two hundred and fifteen years, as is very manifest from the chronology of the Sacred Scriptures. For Moses was born of Amram, Amram of Kohath, and Kohath of Levi, and Kohath together with his father Levi came into Egypt (Gen. xlvi. 11). The age of the life of Kohath was a hundred and thirty-three years (Exod. vi. 18), and the age of the life of Amram, from whom were Aaron and Moses, was a hundred and thirty-seven years (Exod. vi. 20), and Moses was a man of eighty years when he stood before Pharaoh (Exod. vii. 7). It is not mentioned in what year of the age of Kohath Amram was born, nor in what year of the age of Amram Moses was born; but that there were not four hundred and thirty years may be evident, for even the years of their ages do not amount to four hundred and thirty, but only to three hundred and fifty, as appears from adding the years of the age of Kohath, one hundred and thirty-three, to the years of the age of Amram, one hundred and thirty-seven, and these to the eighty years of Moses when he stood before Pharaoh; still less, if the years from their nativities be taken. That they were two hundred and fifteen years may be seen from the chronology. But from the going down of Abraham into Egypt to the going out of the sons of Israel, there were four hundred and thirty years, as may be seen from the chronology. From this it may now be evident that by four hundred and thirty years is here meant the entire period of time from Abraham, and not from Jacob. That these years were designated, and were called the years of the dwelling of the sons of Israel in Egypt, is on account of the internal sense, in which by them is signified a full state and the duration of the vastation of those who were of the spiritual church, and were detained in the lower earth even to the Lord's coming and then liberated (n. 6854, 6914, 7035, 7091, 7828, 7932).

7986. *And it came to pass at the end of four hundred and thirty years.* That this signifies the time of the Lord's coming when they were saved, is evident from the signification of four hundred and thirty years, as a full state and the duration of the vastation or infestation of those who were of the spiritual church and were detained in the lower earth even to the Lord's coming, and then liberated — of which just above (n. 7985, and n. 6854, 6914, 7035, 7091, 7828, 7932). Consequently, at the end of those years signifies the time of the Lord's coming when they were saved.

7987. *In the selfsame day it came to pass.* That this signifies that it was then, is evident from the signification of day, as state (see n. 23, 487, 488, 493, 2788, 3462, 3785, 4850, 5672, 5962, 7680); therefore in the selfsame day means in that state, thus then, namely, when the Lord's coming was, which is signified by, at the end of four hundred and thirty years, and the liberation of those who were of the spiritual church, which is signified by all the hosts of Jehovah going out from the land of Egypt.

7988. *That all the hosts of Jehovah went out from the land of Egypt.* That this signifies that they who were in truth and good and were still detained there, were delivered, is evident from the signification of going out from the land of Egypt, as being delivered and liberated from infestations —that going out is being delivered, is plain, and also that the land of Egypt is infestations (see n. 7278); and from the signification of the hosts of Jehovah, as the truths and goods of the spiritual church, thus those who are in truth and good (n. 3448, 7236). That truths and goods are the hosts of Jehovah, is evident in Daniel: [Out of one horn] of the goat *came forth a little horn which grew exceedingly toward the south, and toward the east, and toward the glory. And it grew even to the host of the heavens; and some of the host and of the stars it cast down to the earth, and trampled upon them. Yea, it magnified itself, even to the Prince of the host. . . . And the host was given over with the continual sacrifice to transgression; and it cast down truth to the earth. . . . Then I heard a holy one speaking. . . . How long shall . . . the sanctuary and the host be*

*given to be trodden under foot? And he said to me, Until evening and morning two thousand and three hundred; then shall the sanctuary be justified* (viii. 9–14). Here it is very manifest that hosts are truths and goods; for it is said that it cast down to the earth some of the host and of the stars, and afterward that it cast down truth to the earth, and that the host was to be trodden under foot until even-
2 ing and morning, that is, to the coming of the Lord. Because truths and goods are the hosts of Jehovah, therefore the angels are called His hosts in the First Book of Kings: Micaiah the prophet said, *I saw Jehovah sitting on His throne, and all the host of the heavens standing by Him* (xxii. 19); and in David: *Bless Jehovah, ye angels of His: ye mighty in strength. . . . Bless Jehovah, all ye His hosts; ye ministers of His* (Ps. ciii. 20, 21)—where angels are called hosts from the truths and goods in which they are. Nor were the angels alone called the hosts of Jehovah, but also the luminaries of heaven, as the sun, the moon, and the stars, and this because by the sun was signified the good of love, by the moon the good of faith, and by the stars knowledges of good and truth. That those luminaries are called hosts, is manifest in the Book of Genesis: *And the heavens and the earth were finished, and all the hosts of them* (ii. 1)—where by hosts are meant all the luminaries of heaven, but in the internal sense, in which is here described the new creation of man, are meant truths and
3 goods. In like manner in David: *Praise ye Jehovah . . . all His angels: praise ye Him, all His hosts. Praise ye Him, sun and moon; praise Him, all ye stars of light* (Ps. cxlviii. 2, 3). Here the sun is the good of love, the moon the good of faith (see n. 1529, 1530, 2441, 2495, 4060, 4696, 5377, 7083), and the stars are the knowledges of
4 good and truth (n. 1808, 2120, 2495, 2849, 4697). That the sun, the moon, and the stars signify goods and truths, is because the Lord in heaven is the Sun to the celestial angels and the Moon to the spiritual angels (n. 1521,

1529–1531, 3636, 3643, 4300, 4321, 5097, 7078, 7083,
7171, 7173), and because the angelic homes shine as stars,
according to these words in Daniel: *And they that be wise*
*shall shine as the brightness of the firmament; and they that*
*turn many to justice as the stars for ever and ever* (xii. 3).
Because the angels from truths and goods are called the 5
hosts of Jehovah, and also the sun, the moon, and the stars,
and all truth and good proceed from the Lord, therefore
the Lord in the Word is called Jehovah Sabaoth, or Jehovah of hosts (n. 3448). He is so called also from this, that He fights for man against the hells. From all this it may now be evident what is meant in the internal sense by the hosts of Jehovah. That the sons of Jacob, who went forth out of Egypt, were not those hosts, but that they represented them, is manifest from their life in Egypt, in that they did not know Jehovah, not even His name, until this was told to Moses out of the bush (Exod. iii. 13–16); also that they were worshippers of a calf, alike with the Egyptians, as may be concluded from the thirty-second chapter of Exodus; also from their life in the wilderness, that they were such that they could not be introduced into the land of Canaan; thus they were anything else than the hosts of Jehovah.

7989. *It is a night of watching of Jehovah.* That this signifies the presence of the Lord with those who are in truth and good and with those who are in evil and thence in mere falsity, is evident from the signification of night, as a state of damnation (see n. 7851); and from the signification of watching of Jehovah, as the presence of the Lord and thence protection; for by the presence of the Lord they are enlightened who are in good and thence in truth, and they are made blind who are in evil and thence in falsity. Moreover by the presence of the Lord they are brought out from condemnation who are to be elevated into heaven, for they are withheld from evil and held in good, and this by mighty power from the Lord. And by the presence of the Lord they also who are to be cast down into hell, are brought into condemnation, for according to the degree of the Lord's presence they are in evil (n. 7926, 7643). For this reason it is that that state and that time is called a night of watching of Jehovah. The presence of the Lord is described in what follows by the pillar of cloud by day and the pillar of fire by night, to lead them (Exod. xiii. 21); and His presence both with those who were in good and truth and with those who were in evil and falsity is described by that pillar interposing itself between the camp of Israel and the camp of the Egyptians, and by this circumstance that when Jehovah looked thence to the camp of the Egyptians, the Egyptians were immersed in the Red Sea (Exod. xiv. 19, 20, 24–27).

7990. *For bringing them out from the land of Egypt.* That this signifies liberation from spiritual captivity, is evident from the signification of bringing out, as liberating; and from the signification of the land of Egypt, as where they were infested by the evil, thus where they were in spiritual captivity, according to what has been shown above (n. 6854, 6914, 7035, 7091, 7828, 7932, 7985). They are said to be in spiritual captivity, who are held as to their interiors by the Lord in good and truth, but as to their exteriors by hell in evil and falsity, whence there is combat of the external man with the internal. In this state they are held who are infested; and then the Lord by influx through the interiors fights for them against the afflux of evil and falsity from the hells. They are held then as it were captive, for by influx from the Lord they desire to be in good and truth, but by afflux from the hells they seem to themselves not to be able. This combat takes place to the end that the external man may be reduced to obedience to the internal, and thereby natural things be made subordinate to spiritual.

7991. *This same night is a night of watching of Jehovah.* That this signifies that they were then withheld from all falsity and evil, is evident from what was said just above (n. 7989) concerning the night of watching of Jehovah.

7992. *For all the sons of Israel throughout their generations.* That this signifies those of the spiritual church with whom there is good from truth and truth from good, is evident from the representation of the sons of Israel, as those who are of the spiritual church — of which frequently above; and from the signification of generations, as those things which are of faith and charity (see n. 2020, 2584, 6239), thus those with whom there is good from truth and truth from good; for they who are of the spiritual church by the truth which is of faith are introduced to the good which is of charity, and when they are introduced, they are led from good to truths. They who are led from good to truths are they who constitute the internal church; but they who by truth are being introduced to good are they who constitute the external church.

7993. Verses 43–49. *And Jehovah said unto Moses and Aaron, This is the statute of the passover: there shall no alien eat thereof: but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A sojourner and a hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof. All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover to Jehovah, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: but no uncircumcised person shall eat theoeof. One law shall be to him that is born in the land, and unto the stranger that sojourneth among you.* "And Jehovah said unto Moses and Aaron" signifies information by truth Divine; "This is the statute of the passover" signifies the laws of order for those who are liberated from condemnation and infestations; "there shall no alien eat thereof" signifies that those who are not in truth and good are to be separated from them; "but every man's servant" signifies the man still natural; "that is bought for money" signifies who has any spiritual truth; "when thou hast circumcised him" signifies purification from unclean loves; "then shall he eat thereof" signifies that he shall be with them. "A sojourner and a hired servant shall not eat thereof" signifies that they who from mere natural disposition do good, and those who do it for the sake of gain, are not to be with them. "In one house shall it be eaten" signifies consociations of congenial goods, that they may make together one good; "thou shalt not carry forth aught of the flesh abroad out of the house" signifies that this good shall not be commingled with the good of another; "neither shall ye break a bone thereof" signifies truth of knowledge, that it also shall be sound. "All the congregation of Israel shall keep it" signifies that that law of order is for all who are in the good of truth and in the truth of good. "And when a stranger shall sojourn with thee" signifies those who have been instructed in the truth and good of the church, and have received them; "and will keep the passover to Jehovah" signifies if he wishes to be together with them; "let all his males be circumcised" signifies that his truth must be purged from impure loves; "and then let him come near and keep it" signifies that then he shall be with them; "and he shall be as one that is born in the land" signifies that he shall be received as he who is in that truth and good and has been purified from unclean loves; "but no uncircumcised person shall eat thereof" signifies that he who is in the loves of self and of the world cannot be together with them. "One law shall be to him that is born in the land, and unto the stranger that sojourneth among you" signifies that he who being instructed receives the truth and good of the church, and lives according to them, shall be as he who being before instructed is within the church and lives a life comformable to the precepts of faith and charity.

7994. *And Jehovah said unto Moses and Aaron.* That this signifies information by truth Divine, is evident from the signification of Jehovah said, when the statutes of the church are treated of, as information or instruction (see n. 7186, 7267, 7304, 7380, 7517, 7769, 7793, 7825); and from the representation of Moses and Aaron, as truth Divine — Moses internal truth and Aaron external (n. 7009, 7010, 7089, 7382).

7995. *This is the statute of the passover.* That this signifies the laws of order for those who are liberated from condemnation and infestations, is evident from the signification of a statute, as that which is from order — of which in what follows; and from the signification of the passover, as the presence of the Lord and liberation from condemnation (see n. 7093, 7867). As respects that which is of order, which is signified by statute, it is to be known that all the statutes which were commanded to the sons of Israel, were laws of order in the external form, but those things which they represented and signified were laws of order in the internal form. Laws of order are truths which are from good; the complex of all the laws of order is Divine truth proceeding from the Divine good of the Lord. From this it is plain that the Divine itself of the Lord in heaven is order, the Divine good the essential of order, and the Divine truth its form.

7996. *There shall no alien eat thereof.* That this signifies that those who are not in truth and good are to be separated from them, is evident from the signification of alien, as those out of the church who do not acknowledge anything of the truth and good of faith, as were the nations in the land of Canaan (see n. 2049, 2115), thus who are not in truth and good; and from the signification of not eating thereof, as not communicating and being conjoined with them, thus being separated from them. In what now follows those are treated of who should eat the passover together, and those who should not. The supper of the passover represented the consociations of the good in heaven; in the statutes which follow, it is declared who could be consociated and who could not. In general, feasts, both dinners and suppers, in ancient times were made by those within the church, that they might be consociated and conjoined as to love, and that they might instruct one another in those things which are of love and faith, thus in the things of heaven (n. 3596, 3832, 5161). Such at that time were the enjoyments attending their eating together, and such was the end for the sake of which they held dinners and suppers. Thus the mind and the body also were nourished at one time and correspondently; by this means they had health and long life, and at the same time intelligence and wisdom; moreover they thus had communication with heaven, and some had open intercourse with angels. But as all internal things in process of time disappear and pass away into external, so also did the purposes of feasts and of eating together, which at this day are not for the sake of any spiritual conjunction, but for the sake of worldly conjunctions, namely, for the sake of gain, for the sake of the pursuit of honors, and for the sake of pleasures, from which there is nourishment of the body but not of the mind.

7997. That the paschal supper represented the consociations of angels in the heavens as to goods and truths, may be seen above (n. 7836, 7996); and because it represented those consociations, it was ordained that not only every house by itself should then be together and eat, but also that no others should be consociated, except those who represented the conjunction of love, such as is that of the heavenly societies, and thus that the rest should be separated. They who were to be separated were the aliens, for by them were signified those who are not in the good and truth of the church; also sojourners and hired servants, because by them were represented those who from mere natural disposition, and those who for the sake of gain, did and made a boast of good and truth. Neither of these classes can be consociated with angels in the heavens, but when it is allowed them to wander about, as is the case when they first come into the other life, before they undergo vastations of good and truth, then when they come toward any angelic society and feel the sphere of sanctity from the truth of the good of innocence, which is signified by the blood of the paschal lamb (n. 7846, 7877), they cannot come near, but from fear and aversion immediately flee away.

7998. *But every man's servant.* That this signifies the man still natural, is evident from the signification of servant, as the natural (see n. 3019, 3020, 3191, 3192, 3204, 3206, 3209, 5305), thus the natural man. The natural man is called a servant, because it was made to minister to the spiritual, also to obey it, as a servant his lord.

7999. *That is bought for money.* That this signifies who has any spiritual truth, is evident from the signification of buying, as acquisition and appropriation (see n. 4397, 4487, 5374, 5397, 5406, 5410, 5426); and from the signification of money, or silver, as truth (n. 1551, 2954, 5658), here spiritual truth, because the servant that is bought is in the internal sense the natural man, and therefore the lord who buys is the spiritual man. How this is cannot be known, unless it be known how the spiritual buys for itself, that is, acquires and appropriates the natural. When man is being regenerated, his internal and external, that is, the spiritual and the natural, at first disagree, for the spiritual wills what is of heaven, but the natural what is of the world. But the spiritual then flows in continually into the natural and brings it to agreement; this is effected by truth; and what the spiritual brings to itself in the natural, is called bought for money, that is, acquired and appropriated by truth.

8000. *When thou hast circumcised him.* That this signifies purification from unclean loves, is evident from the signification of circumcised, as purification from the loves of self and of the world, thus from unclean loves (see n. 2039, 2056, 2632, 3412, 3413, 4462, 7045).

8001. *Then shall he eat thereof.* That this signifies that he shall be with them, is evident from the signification of eating together with the rest, that is, the paschal lamb, as communicating and being conjoined (see n. 2187, 5643). For the paschal supper represented, as was said above (n. 7836, 7850, 7996, 7997), angelic consociations as to goods and truths; and by the statutes concerning aliens, servants, sojourners, hired servants, and strangers, who are here treated of, is declared in the internal sense who could be consociated, and who could not. And thus by eating is signified to be with them, or to be consociated, and by not eating, not to be with them, or to be separated.

8002. *A sojourner and a hired servant shall not eat thereof.* That this signifies that they who from mere natural disposition do good and those who do it for the sake of gain are to be with them, is evident from the signification of sojourner, as those who do good from mere natural disposition — of which below; from the signification of hired servant, as those who do good for the sake of gain — of which also below; and from the signification of not eating thereof, as not to be with them — of which just above (n. 8001). That a sojourner means those who do good from mere natural disposition, is because sojourners were those who came from other peoples, and became inhabitants, and dwelt with the Israelites and Jews in one house; and to dwell together signifies to be together in good. But because, as was said, they were from peoples out of the church, the good which is signified is not the good of the church, but is a good not of the church. This good is called natural good, because it is possessed hereditarily by birth, and also by some in consequence of ill health and infirmity. This good is meant by the good which they do

who are signified by sojourners. This good differs altogether from the good of the church, for by the good of the church conscience is formed in man, which is the plane into which angels flow and by which there is fellowship with them; whereas by natural good no plane for the angels can be formed. They who are in this good do good in the dark from blind instinct, not in the light of truth by virtue of influx from heaven. Wherefore in the other life they are led away, like chaff by the wind, by every one as well evil as good, and more by an evil one who knows how to adjoin to reasonings something of affection and persuasion; nor then can they be led by angels, for the angels operate through the truths and goods of faith, and flow into the plane which has been formed inwardly in man from the truths and goods of faith. From these things it is plain that those who do good from mere natural disposition cannot be consociated with angels — concerning them and their lot in the other life, more may be seen above (n. 3470, 3471, 3518, 4988, 4992, 5032, 6208, 7197). That sojourners are those who stay not in their own land nor in their own house, but in a strange land, is evident in Moses: *The land shall not be sold in perpetuity; for the land is Mine: for ye are strangers and sojourners with Me* (Lev. xxv. 23); and in David: *Hear my prayer, O Jehovah . . . hold not Thy peace at my tears: for I am a stranger with Thee, a sojourner, as all my fathers were* (Ps. xxxix. 12); and in the Book of Genesis: *Abraham . . . spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a sepulchre* (xxiii. 3, 4). By a stranger, just as by a sojourner, is signified a comer and inhabitant from another land, but by a stranger are signified those who were instructed in the truths of the church and who received those truths, and by sojourners those who were not willing to be instructed in the truths of the church, because they were not willing to receive them. As to hired servants, they were such as labored for hire, being servants but not bought; that these were called hired

servants, may be seen in Moses (Lev. xix. 13; xxv. 4–6:
Deut. xxiv. 14, 15). Inasmuch as hired servants were those
who labored for hire, by them in the internal sense are
meant those who do good for the sake of gain in the world,
and in a yet interior sense, those who do good for the sake
of reward in the other life, thus who desire to merit by
5 works. They who do good merely for the sake of gain in
the world, cannot in any wise be consociated with angels,
for the end regarded by them is the world, that is, wealth
and eminence, and not heaven, that is, the blessedness and
happiness of souls. The end regarded is what determines
actions and gives them their quality. Concerning those
who do good merely for the sake of gain, the Lord thus
speaks in John: *I am the good Shepherd: the good Shepherd*
*layeth down His life for the sheep. But he that is a*
*hireling, and not a shepherd, whose own the sheep are not,*
*beholdeth the wolf coming, and leaveth the sheep, and fleeth,*
*and the wolf snatcheth them, and scattereth the sheep. The*
*hireling fleeth because he is a hireling* (x. 11–13). And in
Jeremiah: *Egypt is a very fair heifer: destruction out of*
*the north is come. . . . Her hired men . . . are like*
*calves of the stall; for they also are turned back, they are*
*fled away together, they did not stand: the day of their*
6 *calamity is come upon them* (xlvi. 20, 21). That sojourners
and hired servants were not to be consociated as to holy
things with those who were of the church, is plain from
Moses: *There shall no stranger eat of the holy thing: a*
*sojourner of the priest's, or a hired servant, shall not eat of*
*the holy thing* (Lev. xxii. 10). And that from the children
of sojourners were to be bought bondmen who should serve
forever, is plain from the same: *Of the nations that are*
*round about you . . . ye shall buy bondmen and bondmaids.*
*Moreover of the sons of those that do sojourn*
*among you, of them shall ye buy, and of their families that*
*are with you, which they have begotten in your land: and*
*they shall be your possession. And ye shall make them an*

*inheritance for your children after you, to inherit for a possession; ye shall rule over them forever* (Lev. xxv. 44–46). By the sons of sojourners are signified knowledges which are derived from mere natural light; that spiritual truths should rule over these is signified by bondmen being bought of the sons of sojourners for a possession forever. But they who do good for the sake of reward in the other 7 life, who are also signified by hired servants, differ from those just now spoken of, in that they regard as an end life and happiness in heaven. But inasmuch as that end determines and converts their Divine worship from the Lord to themselves, and thus they will well to themselves alone, and to others only so far as these will well to them, and thus self-love is in everything, and not the love of the neighbor, therefore they have not genuine charity. Neither can these be consociated with angels, for angels are altogether averse to both the name and idea of reward or recompense. That good ought to be done without a view to reward, the Lord teaches in Luke: *Love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be sons of the Most High* (vi. 35; also xiv. 12–14). Concerning meritorious goods and their quality, see above (n. 1110, 1111, 1774, 1835, 1877, 2027, 2273, 2340, 2373, 2400, 3816, 4007, 4174, 4943, 6388–6390, 6392, 6393, 6478). That it is so often said by the 8 Lord that they who do good shall have their reward in heaven (as Matt. v. 11, 12; vi. 1, 2, 16; x. 41, 42; xx. 1–16: Mark ix. 41: Luke vi. 23, 35; xiv. 14: John iv. 36), is because man before he is regenerated cannot but think of reward, but it is otherwise when he is regenerated; then he is indignant if any one thinks that he does good to his neighbor for the sake of reward, for he feels enjoyment and blessedness in doing good, and not in recompense. Reward in the internal sense is the enjoyment of affection for charity (n. 3816, 3956, 6388, 6478).

8003. *In one house shall it be eaten.* That this signifies the consociations of congenial [*convenientium*] goods that they may make one good, is evident from this, that the paschal supper represented the angelic consociations in heaven, and that every house of the sons of Israel represented a society in particular (see n. 7836, 7891, 7996, 7997). The angelic societies are all distinct one from another according to goods, and this generically, specifically, and particularly (see n. 3241, 4625). They are consociated who are in similar good. That these make one good, is because every *one* exists not from one, but from many; for from many things that are various, but still agreeing together, is produced a form which makes one by harmony, in heaven by spiritual harmony, which is a harmony of the goods of love, as may be seen above (n. 3241, 3267, 3744–3746, 3986, 4005, 4149, 5598, 7236, 7833, 7836). From these things it is plain that by, it shall be eaten in one house, are signified the consociations of congenial goods so as to make together one good. That to eat, namely, the passover, means to be consociated or to be with them, may be seen above (n. 8001).

8004. *Thou shalt not carry forth aught of the flesh abroad out of the house.* That this signifies that this good shall not be commingled with the good of another, is evident from the signification of carrying forth abroad out of the house, as giving to another to eat, thus commingling with another good than that which is the society's own; and from the signification of flesh, as good (see n. 6968, 7850). For the societies in heaven are distinct, according to the functions of all the members, viscera, and organs in the body — as has been shown at the close of several chapters. The function of each member, viscus, and organ by correspondence has reference to a peculiar good distinct from another. For this reason it is manifest that goods are manifold, and that, in order that from them distinct forms may exist, which taken together may constitute the most perfect form of heaven, they are in no wise to be commingled; for if they should be commingled the distinction would be lost. This is signified by the command that they should not carry forth aught of the flesh abroad out of the house.

8005. *Neither shall ye break a bone thereof.* That this signifies that truth of knowledge also must be sound, is evident from the signification of bone, as the ultimate in which interior things terminate as on their base, that they may be supported and not part asunder. Such an ultimate in spiritual things is the truth of outward knowledge; for all spiritual truths and goods flow down according to order to lower forms, and terminate at length in those of outward knowledge, where they present themselves visibly to man. That not breaking it means that it must be sound, is plain. The knowledge is said to be sound when it admits into itself nothing but truths which agree with its good; for the outward knowledge is the general receptacle. Moreover outward knowledges are like the bones in a man: if these are not sound, or in their proper order, as when disjointed or distorted, the form of the body is changed thereby, and accordingly the actions. Truths of knowledge are doctrinal tenets.

8006. *All the congregation of Israel shall keep it.* That this signifies that that law of order is for all who are in the good of truth and in the truth of good, is evident from the signification of the congregation of Israel, as all truths and goods in one complex (see n. 7830); thus those who are in truth by which is good and those who are in good by which is truth (n. 7957), consequently those who are of the spiritual church. That all of the congregation were to keep the passover, was to represent the liberation of those of the spiritual church who were detained in the lower earth until the Lord's coming (n. 6854, 6914, 7091, 7849, 7932); their eating together in one house, was to represent the angelic consociations in heaven (n. 7836, 7996, 7997); thus all the congregation of Israel keeping it, was to represent the whole heaven. At that time there was nowhere a church, but only the representative of a church, for which the posterity of Abraham from Jacob were taken. By the representatives of a church was given communication with heaven and through heaven with the Lord. For this reason it was enjoined upon that nation to observe strictly all the statutes and all the laws, especially the statutes concerning the passover, insomuch that he who was clean and did not keep the passover, was to be cut off (Num. ix. 13).

8007. *And when a stranger shall sojourn with thee.* That this signifies those who have been instructed in the truth and good of the church and have received them, is evident from the signification of a stranger or sojourner,* as those who were being instructed and receiving the statutes and laws of the church (see n. 2025, 4444, 7908). It is said when he shall sojourn with thee, because by sojourning † is signified being instructed and living (n. 1463, 3672). Thus by strangers sojourning with them are signified not only those who were being instructed in the truth and good of the church and receiving them, but also those who were living according to them.

8008. *And will keep the passover to Jehovah.* That this signifies if he desires to be together with them, is evident from the signification of keeping the passover to Jehovah, or eating it, as being together with them (see n. 8001).

8009. *Let all his males be circumcised.* That this signifies that such an one's truth must be purged from impure loves, is evident from the signification of being circumcised, as being purified or purged from impure loves (see n. 2039, 2056, 2632, 3412, 3413, 4462, 7045); and from the signification of male, as the truth of faith (n. 749, 2046, 4005, 7838).

8010. *And then let him come near and keep it* signifies that then he shall be with them — as above (n. 8008).

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* Here *peregrinus*, but in 8002 *inquilinus*.

† *Peregrinari.*

8011. *And he shall be as one that is born in the land.* That this signifies that he shall be accepted as he who is in that truth and good and is purified from unclean loves, is evident from the signification of one that is born in the land, as one who is born within the church and is in its truth and good, consequently who is purified from unclean loves. He is called one that is born in the land, because by land is signified the church; that land in the Word is the church may be seen frequently above (n. 566, 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2571, 2928, 3355, 4447, 4535, 5577). That land means the church, is because by land in the Word the land of Canaan is meant, and by the land of Canaan is signified the Lord's kingdom and church (n. 1413, 1437, 1585, 1607, 1866, 3038, 3481, 3686, 3705, 4116, 4240, 4447, 4454, 4516, 4517, 5136, 5757, 6516). By every land named in the Word is not understood by angels the land, but the nation which dwells there, and with the nation its quality spiritually is understood, that is, as to what is of the church. That the idea of the character of the nation comes up when its land is named, is known, for it is the case even with men, and more so with angels, who think spiritually concerning every natural thing.

8012. *But no uncircumcised person shall eat thereof.* That this signifies that he who is in the loves of self and of the world cannot be together with them, is evident from the signification of an uncircumcised person, as one who is in the loves of self and of the world (see n. 2056, 3412, 3413, 7045); and from the signification of eating it, namely, the passover, as being with them — of which above (n. 8001).

8013. *One law shall be to him that is born in the land, and unto the stranger that sojourneth among you.* That this signifies that he who on being instructed has received the truth and good of the church and lives according to them, shall be as he who having been before instructed is within

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the church and lives a life conformable to the precepts of faith and charity, is evident from the signification of, there shall be one law, as a similar right, thus that one shall be as the other; and from the signification of him that is born in the land, as one who is born within the church and is in its truth and good as to doctrine and as to life — as just above (n. 8011); and from the signification of the stranger that sojourneth among you, as one who is instructed in the truth and good of the church and receives them and lives according to them — of which also above
2 (n. 8007). It is said according to the precepts of faith and also of charity, on account of the difference; for the life before regeneration is according to the precepts of faith, but after regeneration it is according to the precepts of charity. Before regeneration no one knows from affection what charity is, but only from doctrine; according to the precepts of doctrine, which are called precepts of faith, one then lives; but after regeneration he knows from affection what charity is, for then he loves his neighbor and from the heart wills good to him, and then his life is according to the law inscribed [on his heart], for he acts from the affection of charity. This state differs altogether from the former state. They who are in the first state are in obscurity as to the truths and goods of faith, but they who are in the latter state are relatively in clearness. These see truths and confirm them from enlightenment, while the former do not see truths and confirm them from enlightenment, but from persuasion that the teachings of the church are truths. And because they do not see them from enlightenment, they can confirm falsities equally with truths, and after they are confirmed, they see them altogether as truths. From this it may be evident what is meant by living according to the precepts of faith, and what by living according
3 to the precepts of charity. As to strangers, it is several times commanded in the Word that no distinction should be made between one born in the land and a stranger so-

journing with them, for the reason that the gentiles, from whom the strangers came, are received into heaven as well as they who are within the church, when after being instructed they have received the truths of faith. Concerning the gentiles in the other life, more may be seen frequently above (n. 932, 1032, 1059, 2049, 2284, 2589–2604, 2861, 2863, 3263, 4190, 4197). For this reason it was commanded that as he that was born in the land, so should the stranger be — as in Moses: *And if a stranger sojourn with you . . . and will offer an offering made by fire, of an odor of rest unto Jehovah; as ye do, so he shall do. For the assembly, there shall be one statute for you, and for the stranger that sojourneth with you, a statute for ever throughout your generations: as ye are, so shall the stranger be before Jehovah. One law and one judgment shall be for you, and for the stranger that sojourneth with you* (Num. xv. 14–16.) Again: *The stranger that sojourneth with you shall be unto you as he that is born among you* (Lev. xix. 34). Again: *Ye shall have one judgment, as well for the stranger as for him that is born in the land* (Lev. xxiv. 22). Again: *And if a stranger shall sojourn among you, and will keep the passover unto Jehovah; according to the statute of the passover, and according to the statutes thereof, so shall he do; ye shall have one statute, both for the stranger, and for him that is born in the land* (Num. ix. 14).

8014. Verses 50, 51. *Thus did all the sons of Israel; as Jehovah commanded Moses and Aaron, so did they. And it came to pass the selfsame day, that Jehovah did bring the sons of Israel out of the land of Egypt by their hosts.* "Thus did all the sons of Israel; as Jehovah commanded Moses and Aaron" signifies act of obedience according to truth Divine; "so did they" signifies act from the will. "And it came to pass the selfsame day" signifies a state of the presence of the Lord; "that Jehovah did bring the sons of Israel out of the land of Egypt" signified that the Lord liberated from condemnation those who were in the good of truth and the truth of good; "by their hosts" signifies distinguished according to the quality of good from truth.

8015. *Thus did all the sons of Israel; as Jehovah commanded Moses and Aaron.* That this signifies act of obedience according to truth Divine, is evident from what was said above (n. 7944), where similar words occur.

8016. *So did they.* That this signifies act from the will, is evident from the signification of doing, when the word is repeated, as act from the will — as above (n. 7945).

8017. *And it came to pass the selfsame day.* That this signifies a state of the presence of the Lord, is evident from the signification of day, as time and state (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 7680). That it is a state of the presence of the Lord, is because it was the day of the passover, and by the passover is signified the presence of the Lord and the liberation of those who are of the spiritual church from spiritual captivity and from condemnation (n. 7867). That there was liberation then, is signified by what follows in this verse, namely, that on that day Jehovah did bring the sons of Israel out of the land of Egypt by their hosts. That this was on the morrow after the passover, is evident from Moses: *They went forth out of the land of Egypt . . . on the fifteenth day of the first month; on the morrow after the passover . . . in the sight of all the Egyptians, while the Egyptians were burying their firstborn* that were slain (Num. xxxiii. 1–4). That the presence of the Lord liberates from condemnation those who are in good, and brings those who are in evil into condemnation, may be seen above (n. 7926, 7989).

8018. *That Jehovah did bring the sons of Israel out of the land of Egypt.* That this signifies that the Lord liberated from condemnation those who were in the good of truth and in the truth of good, is evident from the signification of bringing out, as liberating; and from the representation of the sons of Israel, as those who are of the spiritual church, or what is the same, who are in the good of truth and in the truth of good — of which above (see n. 7957, 8006); and from the signification of the land of Egypt, as damnation. That the land of Egypt is here damnation, is because by the state of the Egyptians is now signified damnation (n. 7766, 7778). That the Lord liberated from condemnation those who were of the spiritual church, that is, who were in the good of truth and in the truth of good, may be seen above (n. 6854, 6914, 7091, 7828, 7932). Their liberation by the Lord when He rose 2 again, is signified by the Lord's descent to those beneath, and was manifested by the rising of the dead out of the tombs — as in Matthew: *And the tombs were opened; and many bodies of the saints that were sleeping were raised; and coming forth out of the tombs after His resurrection they entered into the holy city and appeared unto many* (xxvii. 52, 53). Their coming forth out of the tombs, and entering into the holy city, also their appearing, were in testification that they, who had been hitherto detained in spiritual captivity, were liberated by the Lord, and were introduced into heaven. Heaven is signified in the internal sense by the holy city; and therefore it is called the holy city, when yet it was not holy but profane, when its people had so cruelly treated the Lord Himself, Who was represented in all the rituals of their church, and described in their Word, and thus Who had been the God of their church. The like is signified by this passage in Daniel: 3 *At that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt* (xii. 1, 2). And also by these words in Ezekiel: *Prophesy and say, Thus saith the Lord Jehovih: Behold, I will open your sepulchres, and cause you to come up out of your sepulchres, O My people; and I will bring you into the land of Israel. And ye shall know that I am Jehovah, when I* *have opened your sepulchres, and caused you to come up out of your sepulchres, O My people. And I shall put My spirit in you, and ye shall live, and I shall place you in your own land: and ye shall know that I Jehovah have spoken it, and performed it, saith Jehovah* (xxxvii. 12–14)—where by the land of Israel, or by the land of Canaan, is meant heaven (n. 8011). By these words in the prophet is described the new creation or generation of man, and also the vivification by the Lord of those who are of the spiritual church.

8019. *By their hosts.* That this signifies distinguished according to the quality of good from truth, is evident from the signification of hosts, as goods and truths — of which above (n. 7988); by their hosts signifies that they who are represented by the sons of Israel were distinguished according to the quality of good from truth. That all in the other life are distinguished and conjoined according to goods, may be seen above (n. 7833, 7836, 8003). It is said according to the quality of good from truth, because all good has its quality from truth and is thereby varied (n. 3804, 4149, 5345, 5355, 6916).

8020. From the statutes and laws concerning the eating of the paschal lamb, which are set forth in this chapter, it is very manifest that there are heavenly arcana contained and hidden in every particular, and that without knowledge from the internal sense nothing is seen but a mere ritual in an external form, and nothing heavenly, still less Divine. As for instance, why the animal for the passover should be a lamb or a kid; why it should be a male, and a son of a year; why it should be killed on the fourteenth day of the month; why its blood should be sprinkled upon the doorposts and lintel; why it should be eaten roasted with fire, with unleavened bread and with bitter herbs, and not raw or sodden with water; why it should be roasted, its head upon its legs and upon the inwards; why they should let nothing of it remain until the morning, and why that which remained should be burned with fire; why they should eat unleavened bread seven days, and why whosoever ate leavened bread should be cut off; why an alien, a sojourner, and a hired servant should not eat thereof, but a man's servant that is bought for money and a stranger, if they were circumcised; why it was to be eaten in one house, nor should aught of the flesh be carried forth abroad; why a bone thereof should not be broken — what these and very many other particulars involve, and why they were commanded, would be altogether unknown, unless the laws of order in the spiritual world to which they correspond were known, and unless it were known from the internal sense what each particular thing signifies in that world, that is, in heaven; and especially unless it were believed that in all these things there is a spiritual meaning. If there were not in the whole and in each particular a spiritual meaning, the angels who are with man when he reads the Word would comprehend little, yea scarce anything from the Word; for angels comprehend all things spiritually which in the Word are described in a natural manner.

## THE SPIRITS AND INHABITANTS OF THE PLANET JUPITER, CONTINUED.

8021. One of those spirits of Jupiter who strike terror by their coming, as already described, applied himself to my left side beneath the elbow, and thence spoke; but his speech was harsh, nor were the expressions quite distinct or separate from one another, insomuch that I was obliged to wait long before I could gather the sense; and while he was speaking, he also infused something of terror. He said that this is the case on their earth, and that they are sent in advance to man, before their angels come, and in this manner prepare him, admonishing me also to give them a good reception when they came. But it was given me to answer that this did not depend on myself, but that all were received by me according to what they themselves were.

8022. Afterward the angels of that earth came, and it was given me to perceive from their speech with me, that they differ altogether from the angels of our earth; for their speech was not effected by expressions, but by ideas which diffused themselves through my interiors from all sides, and thence also had an inflow into the face, so that the face concurred as to every particular, beginning from the lips and proceeding toward the circumference on all sides. The ideas, which were in place of words, were separated, but in a slight degree. They said that this was their manner of speech with their own people on their earth, and that there the speech is also of the face, beginning from the lips.

8023. Afterward they spoke with me by ideas still less separated, so that scarce any interval was perceivable; it was to my perception like the meaning of words with those who attend only to the meaning abstracted from the words themselves. This speech was more intelligible to me than the former, and was also more full. It flowed into the face in like manner as the former, but the inflow was more continuous, in accordance with the nature of the speech. It did not however begin from the lips, like the former, but from the eyes. They said that they also speak in this manner with their own people on their earth, but with those there who enjoy a more interior sense and perception than the rest.

8024. Afterward they spoke in a manner still more continuous and full; and then the face could not concur by a suitable movement; but an influx into the brain was sensibly felt, and this was then acted upon in like manner.

8025. Lastly they spoke in such a way that their speech fell only into the interior understanding; its volubility was like that of attenuated air. I perceived the influx itself, but not the particulars distinctly. They said that there are also men on their earth with whom they speak in this manner, and that they are those who after death are immediately carried up into heaven.

8026. These kinds of speech may be compared with fluids, the first kind with fluent water, the second with water more attenuated, the third with the atmosphere relatively, and the fourth with attenuated air.

8027. The spirit above mentioned who was on the left side, sometimes interrupted the conversation, admonishing me especially to deal modestly with his angels; for there were spirits from our earth who suggested such things as gave displeasure. He said also that he did not understand what the angels spake, but that he did afterward, when he removed to my left ear. Then his speech was not harsh as before, but like that of other spirits.

8028. From this it might be evident how it is according to the order in heaven and therefore in the round of earths, namely, that when angels are about to come, a spirit is sent before to prepare the way, and that he inspires fear, and admonishes to receive the angels courteously, and that he interrupts; also that at first he does not understand what the angels speak, but afterward when he has been reduced to a better state, he understands; in a word, that he is continually at hand, and prepares the mind, and endeavors to avert things unworthy. In regard to this there occurred to me a thought concerning John the Baptist, that it was according to the order of heaven that he should be sent before and announce the Lord's coming, and should prepare the way that He might be worthily received, according to what is written in Matthew (iii. 3: Luke i. 17; iii. 4: John i. 23).

8029. From what has been before related here and there concerning the state of man after death, it is evident that there are few who when they come into the other life, immediately enter heaven; but that they tarry awhile beneath heaven, that those things that are of earthly and corporeal loves which they have brought with them from the world, may be wiped away, and they may thus be prepared to be capable of being in company with the angels. The case is similar with the men of all the earths, namely, that after their decease they are at first beneath heaven among spirits, and afterward, when they are prepared, become angels. It has been given me to see, when the spirits of that earth were becoming angels, that there appeared bright horses as of fire, by which they were carried up like Elijah. Bright horses, as of fire, signify an enlightened understanding — that horses in the Word signify what is of the understanding, may be seen above (n. 2760–2762, 3217, 5321, 6125, 6534); and the horses of fire and the chariots of fire, which carried away Elijah, signify the understanding of the Word as to its interiors (n. 2762).

8030. This angelic heaven to which they are carried up, is the first heaven, or the lowest of the three; this heaven is seen to the right from their earth, and is altogether separate from the first or lowest heaven of the angels who are from our earth. They who are in that heaven appear clothed in blue spotted with little stars of gold; for they believe that color to be the veriest heavenly color. When they are in the world and contemplate the starry heaven, they call it the abode of the angels; and for this reason the color of blue is loved by them.

8031. The spirits of that earth are quite unwilling to be in fellowship with the spirits of our earth, because they differ in disposition and manners; for they say that the spirits of our earth are cunning and prompt and ingenious to contrive evils, and that they know and think little about good; also that they do not, as they do, acknowledge the only Lord. Moreover the spirits of the earth Jupiter are much wiser than the spirits of our earth, concerning whom they also say that they speak much and think little, and thus that they cannot interiorly perceive many things, and not even what good is. From this they conclude that the men of our earth are external men.

8032. The subject of the spirits and inhabitants of the planet Jupiter will be continued at the end of the following chapter.

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